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SERMONS

COMPLETE IN CHRIST.

BY REV. EDWARD PAYSON TERHUNE, D.D., FIRST REFORMED CHURCH, BROOKLYN, E.D., NEW YORK.

Ye are complete in Him.—COLOSSIANS ii., 10.

EVERY great system of faith, as every valuable mechanism, represents a principle peculiar to itself, a characteristic which entitles it to consideration. There may be deduced from that, or revolving around it—as you may furnish power from a central machinery for a whole system of wheels and spindles—many important adjuncts, but there must be one principle which imparts its force to all the rest. The world must have one central sun. The animal organization must have a heart, the pulsation of which sends its vitality to every other organ and member. The intelligent creation must have one all-sufficient mind. That is to each of these its characteristic.

So in every really valuable mechanism which the requirement of man has called forth, we find some one distinctive and essential feature which marks its individuality. Implements differ one from the other as each kind expresses an excellence peculiar to it, and therefore to be desired. Where we may not possess the genius for invention, we may yet be capable of new adaptations which shall entitle our results to the dignity of a discovery.

In the same manner men are of large or small account in the world as they recognize their individuality. The profoundest wisdom is to meet the

requirement for the talents with which we have been endowed, in the spheres which Providence has assigned us. Each stone is hewed for its especial place, whether for foundation, or wall, or arch, or turret. To fail to appreciate our purpose, as those whom the grace of the Great Architect has contemplated, is to degrade our manhood and to insult the divine prescience. I do not doubt that when we come to understand the ground upon which the awards of eternity are fixed, it will be seen that the verdict of approval or of condemnation shall be as we have maintained or disproved our right to our existence here, by filling or failing to fill a vital place.

The claim of Christianity to be is that it, in like manner, embodies one pre-eminent and distinctive fact. It does not assume to be one of many, but one by itself. It draws its inspiration, as the sun its light and heat, solely from its own heart. Valuable as it might prove in other respects, if it did not present this characteristic of features peculiar to itself, and supremely desirable, it could maintain no especial title to our regard.

Ethically considered, the Christian system has much in common with other religions. As embodying worship of the Supreme Being it is not exclusive. The practical virtues which it commends may be found blooming and bearing fruit along the course of certain earthly streams. Indeed, in the fortitude which the tortured savage displays; in the patience and submissive self-repression of enslaved peoples, heroic to hold temper and physical might in check; in the native quietness and peaceable disposition of distant eastern nations, our faith, as to its practical forms, might find examples the imitation of which would be to its advantage.

The central feature or force of Christianity, however, you at once perceive, is that which its name indicates—the Christ element. As tests which give both the fact and the measure of the quality in combination, the degree in which Christ is present in the faith and dependence of the heart marks the purity of the Christianity or its admixture with another spirit not its own. For the name of Christ is above every name not alone in His inherent dignity, but in the technical acceptance of it. To the believer it is the synonym of all that is comprehensive, of life, of light, of grace begun below and consummated in glory. The question which the Scriptures propose to every man is, "What think ye of Christ?"

A great deal—possibly a great deal of error—may be forgiven to the man who with all his heart believes in Christ. An early bias may have predisposed him to the rejection of certain truths which orthodoxy asserts are of immense importance. He may dissent from the statement of total depravity. Words are at best feeble vehicles of thought. The speaker and the interpreter may be of different schools, where terms were tinctured each to its own prejudice. The sinfulness the one recognizes may not appear to him so dense, mitigated as he feels it is by better aspirations; the stream of life not so heavily overshadowed that not a gleam is ever reflected from its black and gloomy surface. He may mistake the brooding of the Spirit over this sullen waste for the quickening of his own emotion. But he who has accepted

Jesus Christ as his Saviour, has demonstrated a faith of the heart transcending the confession of the intellect, and has, as a conscious sinner, laid the crown of his salvation at the feet of the Redeemer.

You know, too, that when this inquiry is proposed, "What think ye of Christ?" or the declaration made, "Ye are complete in Him," it is to go much farther than our recognition of Christ as a historic character, bearing to Christianity the relation of its Author, as you would associate Buddhism with Buddha or Mohammedanism with Mahomet. It is Christ interpenetrating Christianity at every point, its life within and its radiating light, the Alpha and Omega, commensurate with its length and breadth and height and depth. To believe in Christ is salvation; to walk in Christ is holiness; to die in Christ is victory; to rise in Christ is glory.

I know that you could not have failed to be impressed with the comprehensive, all-filling character and capacities which the *Scriptures* assert for Christ. Our utmost effort could not exaggerate these representations. Hear Christ himself say, "I am the Way and the Truth and the Life: no man cometh unto the Father, but by Me." "Without Me ye can do nothing." Hear Paul in his Epistle to the Corinthians: "Of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption." That covers all the ground from the first divine thought of salvation to the crowning of every believer in glory. Or perhaps more comprehensively than by all the others, in the context, "For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him."

I. Observe this completeness in Christ in contrast with all others. We are not considering now the greatness of Christ in himself, His supreme deity, save as it is incidental to this nearer thought, the everlasting buttress of our hope. It is *our* completeness in Him.

No life is or can be in itself alone. By providential appointment, as by the necessity of our nature, we are sustaining a multitude of relations, those of family, of neighborhood, commercial relations, civil, governmental. Some of these are immensely important. We may not see how society could exist without them. Individually we are not more helpful to them than they are elevating to us.

You perceive at once, however, that it would not be possible to employ such language as I have quoted of Christ, of any one or all of these. Of any other save God, or one who stood for us as representing God, it would be the extreme of egoism. The very fulsomeness of such description would condemn it.

No! of no relation of life, even the most tender and valuable, can it be said, "This is essential." The callow birds that nestled for a while beneath the mother's wings, whose very life was held in her hourly provision, soon grown strong of flight, forget the distinct note of her call, nor know her from others of the flock. Somehow the little child whose orphanage touched us to tears, moves on to youth and womanhood, perhaps herself scarcely missing the care we deemed so essential.

That seems the destiny of man in almost every sphere, to grow out of existing states, to use places that are, only as the oar employs the water into which it dips, as a leverage for progress to a further stage. We obtain but to desire more. The roof-tree shelters and the parental hand lovingly guides until we can walk alone, and then we push aside the gentle, trembling touch, eager in our turn to become the guides of others. Then, later on, the best things cease to content, until at last the faded eyes gazing dimly upon a disappointing past, gather their remaining strength for an outlook toward the eternal hills, and heights that are unending progression.

We may thank God that it is so, that in a world where death spares neither relation nor rank, and the mutability of everything beneath the sun checkers the most constant spheres—we may thank God that there is no one person or condition wherein our completeness lies.

I assume this to be a truth which has been demonstrated in every conceivable position in which human beings can be placed—that there is no absolute relation, none which men sustain to men which may not be dispensed with. The king, the hero, the father dies: the nation, the community, the family mourns as if nature had stopped in its courses: but to-morrow--and the world moves on unchanged, save that one grave more has furrowed its surface. It is a very humiliating lesson, no doubt—so disappointing to our hope to be remembered—were it not a divine hint that that hope is to have its realization in a sphere where there are to be no changes.

No! it does not require much reflection to show us how small a valuation, and to what very narrow dimensions the most important and self-esteemed may be reduced. That any of us is essential to the place he occupies is but a fiction of his own weakness, or the too flattering adulation of his admirers. Only of God is it true, that by Him all things consist, and that without Him nothing lives which does live.

The reason of this, and as marking the essential difference between our relations to any other and to Christ, is that the former are, in a sense, conventional. We found them when we came into the world—as the child found the ready provision of the mother's care—and we have become habituated to them. Nevertheless, social, civil, commercial, they are not necessary, nor are we complete in the possession of them. Others made out to survive and to flourish independently of them.

Only of One can it be said that He is essential. Only in One is there completeness for us in life and death, in joy and sorrow, in eternity as in time.

That we are complete in Christ, therefore, renders necessary that other declaration which precedes it—that "in Him dwelleth all the fulness of the godhead bodily;" or, as it is elsewhere expressed, that He, Christ, is "the fulness of Him who filleth all things."

If I should pause here then to deduce the doctrine of this context, it would be to state that what God can do for us, Christ can do for us. Whatever there is of power in God to save, is, by this divine revelation, transferred to Christ.

II. That we are complete in Christ as necessarily implies that apart from Him we have absolutely no moral or spiritual standing place.

I care not to argue the question of degrees. Incompleteness, where perfection is demanded, where the judgment is by an infinitely holy standard, is as condemnatory and destructive to our *moral* basis as is any other degree of sin. A few years ago a large object-glass was prepared for a telescope for one of our national observatories. With all the vigilance and care employed, when critical examination was made a single defective point was discovered not far from the centre, a clouded opaqueness or blur upon the otherwise perfect lens. It was not broken, there was no flaw or blister upon it, but it was condemned. Its purpose was to be as a clear, undeviating eye turned toward the heavens, accurately to determine localities and distances. That single *imperfection* was its entire condemnation.

This I take to be the idea of the much controverted doctrine of human depravity. Few, perhaps, hold that all human impulses are sinful, that they spring in personal selfishness or greed. To what eloquent disclaimers are we treated, with what outbursts of apparently righteous indignation arraigned, as maintaining that the rill of maternal love that flows with such constant, pellucid stream, oozes from the black marsh of selfishness! How, we are asked, can the heroism that hazards life, the philanthropy that hovers in unbought ministration above the camp and the hospital, consist with a universal moral degradation; a virtue so godlike be of satanic suggestion? We are not aware that they can, or that any one ever supposed they could. It is well to remember that he who puts an unfair representation of the statement he would criticise, confesses thereby that he is afraid to meet the doctrine as it is. A large proportion of the arraignment of orthodoxy is after this sort. So in this case, the illustration is all on the part of the eloquent caricaturists who insist upon formulating the dogma they would attack; and then, having succeeded in depicting a false portrait of a truthful face, proceed to wreak their vengeance upon it.

The doctrine of human depravity, as held in the faith of the Church, never asserted that all human impulse, however lovely, springs in selfish purpose. It is merely—and surely this is enough—that the defect in the web of the cloth renders the whole piece unmarketable; that slight incompleteness is still incompleteness, and that when the judgment is to be upon righteousness, that foundation is taken from beneath our feet.

It would be a curious study to investigate by what process of reasoning so many, of different minds, who have long resisted grace, have coolly concluded to risk the great ordeal of confronting God and the judgment, upon their personal moral standing. If it be in the simple unbelief of a future life, and therefore of all accountability, the matter is easily explained. But the mystery is that minds and hearts accepting a belief in a hereafter, and in the God of revelation, can view with complacency a righteousness which even their fellow-men pronounce defective.

For it is a principle that may well command this easy-going complacency

to a halt, that the nature of sincere virtue, of high moral qualities and of positive excellence, is ever to discontent with that whereunto we have already attained. Even as eminence with the pencil and the chisel leads to the detection of manifold deficiencies and desire for the higher ideal; so the advance toward holiness, instead of satisfying, always reveals a disheartening lack. While limping mediocrity and self-inflated pretence may rest upon the applause of their own conceit, the experience of the best and purest minds the world has ever known, renders axiomatic the confession of the Apostle as a universal confession, "I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark."

Note the principle: that the approach to the light toward which we would attain is invariably attended with discontent, and as invariably with a search for some other mode of meeting the requirement of our consciences.

As you move around the room darkened from the outer light, a common grey rests on all objects. The soiled appears as fair as the clean, the ricketty to stand as firmly as the good. But throw open the window, let in the light of day, and what a revelation! That, in a moral sense, you remember, was Job's awakening—Job, an upright man in his own estimation, until he had brought himself before God. Then his own clothes abhorred him, as one plunged in a ditch, and the cry of his heart was for a daysman, a mediator who might stand between him and God.

The mere copyist can perhaps reproduce the model to his satisfaction, for he has but to measure lines and imitate shades. But to him who would put upon the canvas an original, the glowing fancy of his brain, the portrait of the spiritual, there is so rapid an increase in his own conception that he stops and stands disheartened at the eluding richness of his ideal. So to take an earthly model of virtue and to set him before you may not greatly discourage; but to stand for ourselves in the light of the divine holiness, what is this but to outline our form in more intense shadow?

Now the mystery is that any can trace the steps in his own course by which he would come up to fitness to appear before God, and not observe with most depressing effect his moral deficiences, his impotence, the down-pulling tendencies of his nature and association. May it not be, I submit, that this failure to perceive our own incompleteness, and the requirement of a better, justifying righteousness, is rather to be ascribed to moral blindness than accepted as the evidence of superior virtue? For if once our incompleteness out of Christ be admitted, then the neglect to obey the Gospel is stripped of its dignity, and reduced to pitiable, almost childish trifling with an eternal interest.

Yet how can one more fully commend the completeness that there is in Christ than to point to that spotless life on the earth, consummated by the sacrificial death upon the cross? For all the way through—where the suffering by innocence must either mean injustice on the part of God, or justice receiving satisfaction for us—there is not a step or act which is not eloquent with the perfection of that sacrifice.

You are asked to trust, therefore, in a Saviour of whom the Scripture exultingly asks, "Who is He that condemneth? It is Christ that died. Who shall lay anything to the charge of God's elect? It is God that justifieth." Here is your completeness. It pleads no weak abandonment by God of the holiness of His nature, no degradation of His law. Redemption in Jesus Christ is the crown of God's holiness, while it is the sublime expression of His love.

III. But I would have you feel that this completeness in Christ, which is completeness for every believing soul, goes much farther than this. It gathers in the circle of its embrace every conscious want. It is the grace which *keeps* as well as saves.

That is one of the most impressive utterances of our Saviour's lips where he prays, "Holy Father, *keep* through Thine own name those whom Thou hast given Me." For I beg you to bear in mind that this whole intercessory prayer of Christ is not a supplication such as we would offer, but the prayer of one claiming and recapitulating what had been secured by Him in His expiation.

Glorious will be the day when the ascending Lord, bringing with Him His gathered saints from earth and sea, awakened by the resurrection blast, shall stand at heaven's gate claiming admission by His victory over death and the grave, for all this mighty host. The voice of this intercessory prayer is that same tone—the mediatorial putting forward of his title to certain promised and secured results of his redemption.

A great deal of force is added to this prayer when you view it in this light. "Father, I will that those whom Thou hast given Me be with Me where I am." "Holy Father, keep through Thine own name those whom Thou hast given Me."

Now, one of the features of Christ's completeness must be an all-covering virtue. It must not be exhausted on a past forgiveness; it must extend to the present, the future, as long as I am a fallible man. It must be a power also to deliver from sin. I want a grace which when I take it within, will not only cleanse but keep me clean; a Christ that shall not alone dispossess the devil, but Himself assume the throne, and reign within, king of my mind, my will and my affections. The grace that would save sinners, men and women of our exposure, must be a prescient, all-controlling grace; which alike, through allowed and withheld temptation, apparent disaster and evident good, holds unswervingly to its final purpose.

Through just such changes God's kingdom of nature is going on to the perfection of all its vast ends—through storm and earthquake, chilling reverses and distressing heat; but the great conserving power of nature is stronger than all these.

So there is room for our individual characteristics in the kingdom of grace, for falls and apparent failures; but, blessed be God, the conserving and preserving power of grace in Jesus Christ—which means grace for sinners as for saints—is always there, and by it finally we shall be presented as victors.

The Church and the individual Christian, dear brethren, are alike complete in Christ. The life in Jesus, as the atmosphere which inflates your lungs and mine, vitalizes everything that breathes. Grace stops not at human measures in numbers or in extent of exigency. It has in its vocabulary no word that answers to our thought of difficulty.

It is a sublime spectacle when you look upon the power of *man* represented in the steam-engine, throbbing as a mighty heart within the iron-ribbed vessel, putting to scorn all the impeding and, in one sense, destructive forces of nature, making the engulfing ocean a crystal pathway for progress; meeting the force of the gale as if it were a zephyr, and pressing unheeding on its way, ready to receive the aid of wind and tide, or as independent to dispense with them.

Even a more sublime spectacle would it be could we rise to contemplate that mightier enginery of nature, by which Providence, in utter independence of or in the employment of resisting influences, carries on its courses of administration in revolving worlds and recurring seasons, and all those influences in heavens and earth and seas which promote or retard vegetation and manufacture and commerce.

But sublimest of all it is to contemplate the independence of God of every human condition, for the success of that kingdom which is not of this world, the completeness for all its requirements as it is found in Christ. Men have come and men have gone: some have seemed so important that hope almost expired in their departure—as Melancthon felt for the cause of the Reformation when Luther died. Yet how local are all such influences. How belittling is it to think that the kingdom of righteousness and peace and joy in the Holy Ghost, the kingdom of our Lord Jesus Christ, is seriously affected by our limitations. God uses men, and so do we; but even with us how inconsiderable is a man. How quickly the gap is filled! God's Church is not complete in man.

The application of this truth has so, like the entrance of the sea along the indentations of the coast, moved to the measure of its consideration, that all which need be urged in conclusion is, that we individually seek this completeness in Christ. What is a man without God? A waif, a thistle-down blown before the wind. Strip him of his immortality, and you strip him of his single dignity. Yet what is immortality without Christ? Is its possession even a questionable boon? Is it not a heritage of woe?

For O, the completeness of life is not to be judged now or at any advancing stage of that journey. It is never settled: it is always growth; first, Childhood—that is incomplete; Youth—that is only the second step; Manhood—that is still looking out; Old Age—that is decrepitude, the apparent contradiction of all that has gone before. Open the windows of the old man's soul; let in a light more beautiful, more glorious than his natural eyes have ever seen. *That* is our completeness, the life of immortality, life in Him who brought life and immortality to light in the revelation of himself, the Saviour of sinners, the Conqueror of death, the Victor of the grave, the Destroyer of hell for us.

I know, dear friends, that it is possible for you, in one sense, to live *without* Christ. Multitudes have lived without Him, and, stranger still, have died without Him. But do you not see that life, in every such case, has missed its noblest purpose, its grandest employment? Coming forward in the person of the successful man, it has perhaps laid its sheaf upon the pedestal of the monument to genius, industry or frugality; and then confessedly turned aside to the bitterness of death. Is that moth existence all that pertains to intelligent humanity, never even to recognize hereafter the silken thread which was to be the product of its brief life ?

Hear the lament of the philosopher, metaphysician, economist, at whose feet the nations sat to learn wisdom, as from the windows of his English home he looked out upon the newly made grave of her who was the sharer of his very soul—the lament that was as the giving up of the ghost. Yet that is the very best which existence out of Christ can do for a man.

Yes, you may live and you may die without Christ; but be assured that in eternity such a career will bear the same relation to the joys and the blessedness of the hereafter, as a wasted, worthless, dissipated life does to usefulness and happiness in this world. Here in Christ alone is the key to our perpetuated being, the only answer to immortality consistent with the goodness and love of God. To be without Christ is to be without God and without hope in the world; to be in Christ is to place the crown of eternal blessedness upon a brow already glorified by an association with Jesus.

Completeness in Christ (Col. ii., 10).—This is the Christian's grand resource under apprehensions arising from any cause whatever. He is "complete in Christ." Christ has answered for him, atoned for him, intercedes for him, and is the Advocate with the Father on behalf of every believer. For his comfort then, for his growth in grace, for the honor of his Saviour, he should always strive to apprehend this glorious truth—"Ye are complete in Him." Let this be his answer to every unbelieving fear, to every disquieting suggestion of his great spiritual adversary. Satan will often accuse and seek to overthrow his confidence, but the motto "Complete in Christ" should be the shield with which he repels every accusation.

If it were not for this precious truth, every shortcoming and every instance in which he was betrayed, which was inconsistent with his Christian profession, would serve to kindle despondency; but it is because, "if any man sin we have an Advocate with the Father, Jesus Christ the Righteous," and because "we are complete in Him," the Christian can, while struggling against guilt and corruption, go forward in hope with confidence and peace. He should therefore strive to realize more of a personal, abiding union with Christ, by a daily increasing conformity to His image. The believer is called to advance from strength to strength; at length he will appear before God in Zion, and "Complete in Christ," his motto of hope during his earthly existence, will be his joyous experience throughout eternity.—*Bishop R. Beckersteth* (*Episcopal*).

BALAAM; OR, GIFTS WITHOUT GRACE.

By Canon H. P. Liddon, D.D., St. Paul's Cathedral (Episcopal), London.*

Therefore now flee thou to thy place: I thought to promote thee unto great honor; but lo, the Lord hath kept thee back from honor.—Numbers xi., 24.

The history of Balaam, which is embodied in the book of Numbers, is almost independent of the actual history of Israel, although not by any means without a serious bearing on it. Balaam lived in circumstances sufficiently unlike our own, but human nature does not change with the change of civilization, and the human conscience face to face with truth and duty repeats its experiences, its efforts, its failures, its triumphs, in the most distant climes and ages. Let us endeavor to study this history, however briefly, in a practical temper and with a view to our own improvement.

Balaam, it need hardly be said, was a very eminent, he was even an extraordinary man. He lived among the wild race of the Midianites, but he had gifts and powers which so far as we know were entirely unshared by those amongst whom he dwelt. He was first of all an observer of contemporary events; he was a man of trained practical sagacity. In his last recorded prophecy we see how much interest he felt in the future of the neighboring peoples. He was one of those men who generally look on at public life rather than take part in it, but whose judgment is valued by men of action as being the product of more experience than their own. Balaam thus corresponds to a writer of history amongst ourselves who does not go into Parliament but whose deliberate words have more weight than those of many parliamentary speakers. He was consulted, he was obeyed by energetic people on all sides of him who saw at least that he saw further than they did.

And next, Balaam was in possession of a truth which, quite apart from its awful and intrinsic value, gives purpose and meaning to human life—he believed in one God. He lived, we know not for how long, in Pethor, and here he may have very well fallen in with those descendants of Abraham who did not accompany him to Canaan, and from these he may have learned the knowledge of the one true God. This great truth was at the basis of Balaam's faith, that all through, although he held it in an inconsistent combination with pagan practices, he would seem to have conformed to a certain extent under the influence of the degraded public opinion around him, and so to have endeavored to combine his purer faith with the popular heathen sorceries, just as we see people nowadays unite a serious profession of the Christian faith with obedience which it really condemns. However, Balaam's knowledge and religious truth, so far as it went, gave him great power amongst his countrymen, and it led him, as was natural, to take a deep interest in the fortunes of the people of Israel. From his recorded prophecies it is plain that he had cognizance of the Jewish patriarchs, that he knew something of the text of

* Stenographically reported by special arrangement with Mr. Charles Welch of London.

Jewish records; he used the holy name itself which was revealed to the Jews; he must have heard of the remarkable circumstances attending the deliverance of the Israelites from Egypt. And while the fear and the dread of Israel fell on all the heathen races, and while in particular Moab was sore afraid of the children of Israel, Balaam would have been able to have studied the secret of their relief from Egypt through his possession of the gift of religious sympathy. The heathen around him saw in Israel's history the triumph of physical force, the triumph of good fortune. Balaam knew enough to know that the explanation lay far deeper, and this knowledge, at any rate for a time, would have given clearness and decision to his judgment and force and consistency to his actions.

But besides this, it is clear that Balaam was endowed in a strong degree with the gift of supernatural prophecy. Not only could he anticipate the future more rapidly and accurately than other men, but he had also the gift of prophetic insight into a future too remote to be anticipated by the unaided faculties of men. Of this gift his closing words to Balak afford one remarkable specimen. And here we may pause for a moment to take note of the fact that a stranger to Israel, living among heathen people, himself practicing heathen rites, should have been thus distinguished by the possession of a great religious and supernatural gift. Israel alone was the people of revelation in the ancient world, and yet here the accredited organ of revelation is found far beyond Israel, and his utterances are actually honored with a high place in the sacred books of Israel. Now, God makes covenants, He creates and authorizes sacred institutions, He bestows proof of His presence and approval here and He beholds it there, and yet He is not bound by His own rules that they confine His actions besides compelling them; He shows that His life has outlets which lie beyond the bonds of system. Balaam was in one age what Melchizedek was in another—an organ of truth beyond the frontiers of the kingdom of truth. And when in our Church we see gifts, if not with religious or beautiful and even saintly characters, that throw into the shade much that we find nearer home within the enclosure of the sacred garden of the soul, this does not prove that God has done away with ordinary rules of His dispensation of grace and truth; it only proves this—that these rules do not always confine His actions. Balaam, though not in Israel, was still a great prophet, and this supernatural gift of prophecy enriched the knowledge which he had acquired, enriched it with a new element of power.

Now, with gifts like these Balaam was naturally a person of great public consideration. Among the Midianites he took rank even with the princes; his fame spread far away among the neighboring peoples, especially among the Moabites. Balak was in all probability a Midianite who had taken the place of a native dynasty, and Balak would therefore have had opportunities of knowing what was thought of Balaam elsewhere. But men with no knowledge or interest in religion of their own are apt to make very odd guesses about those who are in any way connected with it, and Balak himself seems to have looked upon Balaam chiefly as a very powerful wizard. Balaam's highest

gifts would have been scarcely intelligible to Balak in the existing circumstances of Moab. Moab and its king were seriously alarmed at the steady, the persistent advance of the host of Israel towards their vested home in Canaan. Israel was now encamped in the plain of Moab, the low-lying district along the Jordan, and from their neighboring heights the Moabites could look over the camp of Israel. There was Israel encamped in numbers which were probably exaggerated by the terrors of the invaded Moabites, and Balak longed to strike a swift and decisive blow. He thought that if a great man like Balaam could be induced to invoke the Israelites to destruction, then there would be no doubt about the issue of the inevitable struggle with Israel. "For I wot that he whom thou blessest is blessed and he whom thou cursest is cursed." In Balak's eyes you see Balaam was simply a weapon of offensive warfare, and only to be brought into position in order to produce results of decisive importance.

Balak's views of Balaam illustrate the way in which in all ages statesmen who are statesmen and nothing else, are apt to look on religion and its representatives; they see in it only one of the great forces which control human life, and they desire by whatever means to enlist it on the side of the policy or the government which they for the moment represent. They do not take the trouble to understand what it is in itself; they do not see that it has obligations which cannot be trifled with if it is not to forfeit its essential character; they look at it from without; they measure it not from its inspiring motives but from its popular results, and as a consequence they often make great mistakes about it, especially in cases where the absence of insight into the results, which comes from their lack of faith, is not passed over by the sympathetic imagination which enables a man to look into the moral circumstances of those who shape their course from him. This was Balak's case; it was quite clear that Balaam's gift could be placed at his service if he only paid sufficient for it. He did not regard Balaam as having a God or a conscience to consult. Balaam was in his eyes simply a merchant of preternatural wares with a particularly useful commodity to dispose of, and the only question was to ascertain his price. This mistake as to the availableness of religion for any political purpose that may be immediately in view has been made in all ages of the world's history. Saul made it when in his off-hand way he offered sacrifice without waiting for Samuel. Jeroboam made it when he tried to set up a new religion which was to supersede the old. The princes of Judah made it in their last days. History is studded with examples of this mistake. Take, for instance, Hume's well-known advocacy of an established Church. Hume advocates the establishment of religion by the state, because, he said, this enables the state to take the religious principle well in hand, and so prevent it becoming a fanaticism. Without discussing how far this theory is borne out by experience, we may observe, that the most singular instance, perhaps, of the error in question was afforded by the first Napoleon. When that extraordinary man had conducted the campaign of Austerlitz to a brilliant conclusion, he addressed himself, and with his usual energy, to religious

questions. If at this time he had any creed at all it was the creed of a half-convinced Deist, but to Napoleon, religion was always chiefly a political instrument. He professed warm devotion to Mohammedanism during the campaign in Egypt; he wrote to Pius VII. as a second Charlemagne. Napoleon then, in 1806, thought he should be safer if the duties of devotion to himself could be introduced into a catechism which should be used all through France; and accordingly under the head of the "Fifth Commandment" a little political treatise was framed in the shape of questions and answers, in which children were told that they must obey the general who had recently suppressed the republic by force, who had recently murdered the poor Bourbon princes, and this under pain of eternal condemnation. No doubt Christianity owes all the support which it can give to existing governments, but this principle may be pressed to untenable lengths. Napoleon's treatise was criticized, was protested against, but as a whole it was received; it was taught for eight years, that is, until the peace; but acceptance of such a doctrine as this caused the French clergy to rebel, and Napoleon lived to understand that by carrying his point against them, he had done his best to destroy that very power whose support he was anxious to secure.

Balak set himself to work to enlist Balaam's gifts on the side of Moab against Israel. First a deputation carrying the rewards, the price, which was to be paid for the public curse which Balaam was asked to pronounce. This went and failed. It was followed by a second deputation composed of much more influential people, and promising Balaam very great honor if only he would comply with Balak's request. In the end this deputation succeeded so far as to induce Balaam to go to Balak; and here we are face to face with a difficult question—the real character of Balaam. This subject was much discussed in the ancient Christian Church, and there were many different opinions about it. On the one hand Balaam was regarded by Sebastian and others as a thoroughly bad man, who was compelled by God against his will, like the demoniac in the Gospel, to utter truths for which he had no heart; and on the other hand Jerome and others considered Balaam a good man in the main, and a prophet of God, who fell through yielding to the temptations of avarice and ambition. The truth lies probably somewhere between the two things. Balaam was a mixed character and the real problem that has to be dealt with as we read his history is to discover if we can, the ingredients and the proportions of the mixture. On the one hand Balaam was a man with a great idea of duty based on a certain knowledge of God. He knew enough about God to feel He must be obeyed, if only for reasons of prudence. He knew enough of God's dealings with Israel to fear to trifle with God's commands. When he was asked by Balak to curse Israel he did not answer the question without first asking God for guidance, and when he was told by God that he must not accept the invitation, he at once declined: "The Lord refuseth to give me leave to go with you." When the invitation was renewed he was equally decided: "If Balak would give me his house full of silver and gold I cannot go beyond the word of the Lord my God to do less or more." He only went at last when he had, as he

thought, satisfied himself that God permitted him to do so, and Balaam's sense of duty is no less observable when he had joined Balak. Balak naturally thought that if Balaam once came, there would be no further difficulty, but Balaam was careful to explain at once that he was not at all free to say just what he or Balak might wish: "Lo I am come unto thee and have I now any power at all to say anything? The word that God putteth into my mouth that shall I speak." And so it happened first there was a sacrifice at the royal residence, and the next day Balaam was solemnly taken to a high hill which commanded a full view over the camp of Israel, and there God met him, apparently condescending to manifest His will even through the pagan auguries which Balak commanded, and Balaam blessed Israel altogether; and Balaam said, "Must I not take heed to speak that which the Lord hath put in my mouth?" when Balak asked him why he had done it. And Balak thought Balaam had been unduly impressed with the imposing spectacle of the entire camp of Israel, and so they moved to another point commanding a much less complete view of the camp, by the spur of Mount Pisgah, and here again the altars were built and the sacrifices offered and the augurs consulted, and Balaam prophesied and again he celebrated the strength and the sure victory of Israel under the divine protection. There was, he said, no enchantment against Jacob; there was no divination against Israel. "Behold I have received commandment to bless and I cannot reverse it." Balak was in despair, just as a man might be who has set a machine in motion whose working he is totally unable to control. Silence would have been better than to have blessed Israel, but Balaam is still true to his text: "Told not I thee saying, All that the Lord speaketh, that I must do?" One move trial Balak thought might yet be made. Balaam was taken by Balak to the top of Peor, a spot celebrated then, which looked over the valley and into the Moabite Kingdom, vainly hoping that the prophet might at last feel himself able to curse Israel, and the altars were built and the sacrifices offered, but instead of again consulting the augurs, Balaam looked out over the camp of Israel, which was still in the distance within his view, and the spirit of the Lord came upon him, and this time the blessing was more explicit than ever. All the pictures which were most welcome to the inhabitants of the burning desert—the well-watered valley, fertile gardens, spice-bearing trees, noble cedars—are summoned in his attempt to describe the assured prosperity of Israel. Israel's king was to be higher than Agag; to bless Israel was to be blessed; to curse Israel was certainly to be cursed And here Balak gives way to indignation. "Therefore now flee thou to thy place: I thought to promote thee unto great honor, but lo the Lord hath kept thee back from honor." Again Balaam reminded Balak that he had warned him of what might happen, and then he uttered the closing prophecy which foretold the conquest of Moab itself by Israel, and above all the appearance of the star of Jacob, under whom Israel was to advance to the spiritual dominion of the world.

Through these circumstances Balaam apparently speaks as a man who had a line of duty before him, and courageously obeys it. Balak was right in saying

that the Lord had kept him back from honor; whatever earthly wealth or consideration was in store for him, this he forfeited altogether by his persevering obedience to the voice of God. Self-sacrifice is always respectable, and Balaam had his share in it; for the moment he might almost have seemed to rank with prophets and apostles, and, according to his measurement, to be entitled to anticipate the reward of that great promise of the Gospel, "Whosoever hath left father or mother or lands or wife for My sake shall receive an hundred fold and shall inherit everlasting life." But on the other hand this devotion to duty was clearly accompanied by another characteristic which explains why Balaam was an object of God's displeasure and why he came to a bad end. Balaam, you remember, when he was first asked by Balak to come and curse Israel, referred the question to God in prayer, learned that he ought not to go, and accordingly refused to go. This ought to have been enough for his guidance afterward, but when Balak made a second application, Balaam, after first of all declining, allowed himself to treat the question as still open and he consulted God again. And then God answered him again, but answered him according to the desire of his heart, and bade him go. He did go and God's anger was kindled because he went, and as he went on his journey he saw the angel of the Lord standing in his way and his sword drawn in his hand. How are we to explain this apparent inconsistency? By saying that the second answer was a reflection not of God's will but of Balaam's secret wish. We may wish that a particular line of conduct might be our duty. If, instead of acting on right when we know it to be right, we pray for further knowledge of duty, we may pray ourselves into belief that wrong itself is right. How easily this may be done, how unobserved and secret the process of doing it may be is only too apparent to any man who keeps his eyes about him. Some of the worst things that have been done in human history have been done by persons who had acted on what was at the time to them a sense of duty; but then the sense of duty has been a perverted sense, and the perversion has not seldom risen from the secret disposition to read human and personal wishes into divine laws and rules. When we are once clear about God's will we ought not to reconsider it unless some entirely new facts come to light, which plainly makes a real difference. To renew the question in Balaam's case was to play a trick with conscience, and one such trick deliberately played with conscience may easily be fatal. Balaam's sense of duty did not give way all at once; he uttered the unwelcome truth which God put into his mouth. But for all that his moral constitution was sapped by the hesitation; his notion of duty was clearly not what he had discovered to be God's will, but only that which was, as we see, the minimizing rule of duty. And wherever this is the case with man a moral catastrophe is always possible. Balaam, the author of the most inspiring sayings, the most majestic prophecies in the Old Testament, ended by suggesting that a temptation to neglect should be placed in the way of the people whose moral superiority he had himself acknowledged, and he died fighting against the cause whose victory he had, at the cost of great personal sacrifice, proclaimed as certain.

There are two or three considerations which the history suggests. The ministry of grace and truth to others may be quite independent of the personal character of the minister. Truth and grace are God's gifts, not man's; man is at best an organ of the divine utterance, the channel through which divine influence flows. God does not put means in the hands of His human instruments to such an extent as to make His performance of mercy dependent on the personal consistency of His ministers with the commission they bear. The profession of a prophet, of a priest, of a clergyman is one thing; his vocation is another. The first is afforded in the Church of Christ by a valid ordination; it is independent of the character of the recipient. The second is the result of inward work of the Holy Spirit in the recesses of the character, and it alone brings the character into harmony with the work and the powers that follow on the outward benediction. Balaam is an instance of the profession of a prophet consulted by men who had no true inward vocation to prophesy, and Church history records many an example of men who have taught or worked with conspicuous success, who have failed in the elements of personal devotion to Him whose livery they wore. As to their future our Lord has in merciful severity warned us: "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name and in Thy name cast out devils, and in Thy name done many wonderful works? And then will I say unto them, I never knew you."

And another consideration is, how possible it is to know a great deal about truth, to make a sacrifice for it, to be kept back from honor out of deference to its high requirements, and yet to be at heart disloyal to it. When Balaam returned to his home he probably reflected, as men speak, with just pride, on the manner in which he had conducted himself. He had been exposed to a sharp trial; he had stood all well; he had resisted force; he had been as good as his word. And yet below all this there was the question, the fundamental question, as to rectitude of his secret will, the surface obedience which covered the inward rebellion. There are in every generation lives like these. We may be counting on the rosebud, perfect in its form and color, but a worm is eating away the petals and they will presently wither and fade.

And lastly, the true safeguard against such a nature as Balaam's is the love of God. Love is the element which alone in this poor human nature of ours saves the sense of duty from decomposition. Had Balaam loved the Lord besides knowing Him, he would not have asked God a second time. One intimation of the will of those whom we love is always enough for the sincere affection. Love rejoices to obey, not because obedience is welcome itself, but because obedience is agreeable to him who is the object we love. Love rejoices in opportunities of resisting self, for love in its very essence is the renunciation of the gift itself for the sake of another, whether God or man. Let us pray God that this great gift may be poured into our hearts by His Holy Spirit, that loving Him above all things we may obtain His promise, which throws into the shade all earthly objects, which exceeds all we can desire.

FUNERAL SERVICE

WHAT FAITH MAKES OF DEATH.

By Alexander Maclaren, D.D., Union Chapel (Baptist), Manchester, England.

An entrance ministered abundantly. Shortly I must put off this my tabernacle. My decease.—II. Peter i., 11, 14, 15.

We are all mourners here this morning. A life of practical godliness, of bright Christian service, and, latterly, of wonderful, brave endurance, has come at last to the end which we slowly learned to know it must come to. The loving wife, who was a helper and a counsellor as well, the staunch loyal friend, the diligent worker, with her open hand, her frank cordiality, her clear insight, her resolute will, has passed from our sight, but never from our love or our memory.

The empty place in the home can only be filled by Him that has made it empty, and we all pray that He may be near. Every member of this congregation must feel that a strong stay has gone. A wider circle, for whom I may presume to speak, mourn the loss of a dear friend; a far wider one, covering the whole country, offers through my lips this morning affectionate and earnest sympathy to the stricken hearts here to-day.

But, dear brethren, the pulpit is not the place for personal eulogium, and I think I shall best discharge my duty if I try to turn our common sorrow to account by setting before you some general considerations drawn from these three fragments, which I have ventured to isolate from their connection because they have a certain unity as being all euphemisms for one thing.

The Bible very seldom speaks of death by its own ugly name; it rather chooses to use expressions which veil its pain and its terror; and so does common speech. But the reason in the two cases is exactly opposite: the Bible will not call death "death" because it is not a bit afraid of it; the world will not call death "death" because it is so much afraid of it.

The Christian view has robbed it of all its pain and its terror; it has limited its power to the mere outside of the man, and the conviction that death can no more touch me than a sword can hack a sunbeam, reduces it to insignificance. And so if you look at these three phrases of the Apostle which I have put together this morning for this reason, I think you will see that they lend us some very valuable and gladdening thoughts as to the aspect in which Christian faith should regard the act of death.

I have ventured somewhat to alter the order in which I will consider them from that in which they occur in the chapter, for the sake of bringing together the two which are most closely connected.

I ask you, then, to look with me for a moment or two, first, at that representation of death as putting off the tabernacle.

Knowing "that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed." There is, of course, a reference there to the warning which the Apostle received from his Lord, "signifying what death he should die," when he was told that in his old age he should be seized and bound, and led "whither he would not."

And in all probability the language of our verse would be more accurately represented if we read for "shortly" *suddenly;* the Apostle's anticipation not being so much that his dissolution was impending as that his death when it came would be sudden—that is to say, violent. And therefore he seeks to warn and prepare his brethren beforehand.

II. The metaphor seems to blend the two ideas of a tabernacle—or tent—and a vesture. As the Apostle Paul, in like manner, blends the same two ideas when he talks of being "clothed upon with our house which is from heaven," and unclothed from "our earthly house of this tabernacle."

To such small dimensions has Christian faith dwindled down the ugly thing death. It has come to be nothing more than a change of vesture, a change of dwelling.

Now what lies in that metaphor? Three things that I touch upon for a moment. First of all the rigid limitation of the region within which death has any power at all. It touches a man's vesture, his dwelling-place, something that belongs to him, something that wraps him, but nothing that is himself. This enemy may seem to come in and capture the whole fortress, but it is only the outworks that are thrown down; the citadel stands. The organ is one thing, the player on it is another; and whatever befalls that has nothing to do with what touches him. Instead of an all-mastering conqueror, then, as sense tells us that death is, and as a great deal of modern science is telling us that death is, it is only a power that touches the fringe and circumference, the wrappage and investiture of my being, and has nothing to do with that being itself. The "foolish senses" may declare that death is lord because they "see no motion in the dead." But in spite of sense and anatomist's scalpels, organization is not life. Mind and conscience, will and heart are something more than functions of the brain; and no scalpel can ever cut into *self*. I live, and may live, and, blessed be God! I can say—*shall* live, apart altogether from this bodily organization. Whatever befalls it is only like changing a dress or removing into another house. The man is untouched.

So another thing is implied in this figure, and, indeed, in all three metaphors of our text—namely, that life runs on unbroken and the same through and after death.

If the Apostle be right in his conviction that the change only affects the circumference, then of course that follows naturally. Unbroken and the same! It looks an awful gap to us on this side, but, depend upon it, it looks a mere chink when seen from the other. Like some of those rivers that disappear in a subterranean tunnel, and then emerge into the light again, the life that sinks out of sight in the valley of the shadow of death will come up into a brighter sunshine beyond the mountains, and it will be running in the same direction that

it was running in when it was lost to mortal eye. For just as the dying Stephen knew his Master again, though he saw Him standing in the glory, we should know our dear ones after they had passed through this change; for all the sweetness and all the love and all the beauty would be there still, and nothing would be gone but the weakness that encompassed it, and the imperfection that sometimes masked it.

So, my brother, for yourself, see to it that the right character is begun to be formed here, for if it be not, there is no power in death to change its direction.

The last idea that is here in this first of our metaphors is that of a step in advance. "I must put off this my tabernacle." Yes! in order that instead of the nomad tent—the ragged canvas—I may put on the building, the permanent house; in order that, instead of the "vesture of decay," I may put on the fine linen, clean and white, which is the righteousness of saints, and the body fit organ for the perfect spirit.

True! that does not come at once, but as true the stripping of the one is the preparation for the investiture with the other; and there is advance in the change. Death is as truly a step forward in a life's history as birth is. Though the full "redemption" of the body be not yet received by them who sleep in Jesus, they wait in peace. They are blessed, conscious, lapped in the rest of God, and surely taught by Him Who knows all things all that would gladden or help them to know of us whom they surely love still. They dwell out of the body, but they dwell in the Lord, and He will be to them their means of communication with the outer universe—eyes to the blind and hearing to the deaf.

Of course that process of divesting goes on at different rates. Elijah had his chariot of fire; Elisha is not less favored when he falls sick of the lingering sickness wherewith he should die. The one has larger means of ministering than the other, and up to the last moment may teach lessons and give impulses.

But however the end comes, whether the wind rises and beats upon the house, and it falls in one sudden ruin, or whether it is slowly unroofed and dismantled until it is no longer habitable, let us thank God that we know, for our dear ones and for ourselves, that whatever becomes of the clay hovel the tenant is safe, and has gone to live in a fair house in a "distant city glorious."

III. And now we may turn to the remaining two metaphors here, which have a more close connection with each other, and yet are capable of being dealt with separately. "I will endeavor," says the Apostle, "that ye may be able after my decease." The word for "decease" here is a very unusual one, as, no doubt, many of you know. It is employed with reference to death only twice in the New Testament, once in the text and once in the account of our Lord's Transfiguration, where Moses and Elias are represented as speaking with Him "of the *decease* that He should accomplish at Jerusalem."

And you may observe that immediately after the last of my texts, the

Apostle begins to speak about that Transfiguration, and makes definite reference to what he heard there; so that it is at all events possible that he selects the unusual word with some reference to, or some remembrance of, its use upon that occasion, in the narrative of one of the Evangelists.

Again, it is the word which has been transferred into English as Exodus, and may possibly be here employed with some allusion to the departure of the children of Israel from the land of bondage.

Now, looking at these three points, the literal meaning of this word, its employment in reference to the deliverance from Egypt and its employment in reference to the death of Christ, we gather from it valuable considerations.

This aspect of death shows it to us as seen from this side. Like the former, it minimizes its importance by making it merely a change of place—another stage in a journey. We have had many changes already; only this is the last stage, the last day's march, and it takes us *home*.

Death, the separator, is, and must always be, an unwelcome visitor. He comes and lays his bony hand upon us, and unties the closest embraces, and draws us away from all the habitudes and associations of our lives, and bans us into a lonely land.

But even in this aspect there is alleviation if we will think about it rightly, in the two connections which the two uses of the word which I have mentioned suggest to us.

A change of place, yes! an Exodus from bondage, as true a deliverance from captivity as that old Exodus was. Life is a prison-house, though it be full of God's goodness. We cannot but feel that, even in health and much more in sickness, the bondage of flesh and sense, of habits rooted in the body, and of wants which it feels, weighs heavily upon us. By one swift stroke of Death's hammer the fetters are struck off.

Death is a Liberator, in the profoundest sense; the Moses that leads the bondmen, into a desert it may be, but to liberty and towards their own land, to their rest. And so we do not need to shiver and fear for ourselves or to mourn for our dear ones, if they have passed out of the bondage of "corruption into the liberty of the glory of the children of God."

Again, it is an Exodus which is conformed to Christ's decease, and is guided and companioned by Him.

And the memory of his presence is comfort and light. What would it be, for instance, to a man stumbling in the polar regions, amidst eternal ice and trackless wastes, to come across the footprints of a man? What would it be if he found out that they were the footprints of his own brother? And you and I have a Brother's steps to tread in in that last weary journey from which flesh and sense shrink and fail. Past companionship! A present Friend!

When all other ties snap, that holds. There is an awful solitude in death into which no human affection can find its way. It comes and wraps a man in a cloud, through which love and sympathy cannot pass, but its thickest and mistiest folds are not too dense for Christ to enter. We may fear when we enter into the cloud; and when our dear ones go into it we may wring our

hands in sorrow that our help avails so little; but be sure they may find, and we may find, Christ in the heart of it, and He will say to us, "When thou passest through the waters I will be with thee; and through the floods, they shall not o'erwhelm thee." The Exodus is not all pain if it is emancipation in the company of Jesus Christ.

IV. The last aspect of these metaphors is that one contained in the remaining words, the words of our first text, "An entrance ministered abundantly." The going out is a going in; the journey has two ends, only the two ends are so very near each other that the same act is described by the two terms. Looked at from this side it is a going out; looked at from the other side it is a coming in.

"There is but a step betwixt me and *life*." One moment, whilst we are saying, "Is he gone?" is enough to lead the dying into the everlasting Kingdom. A short step across the border line that parts the frontiers of the two countries is all.

If I had time I might dwell upon the thought which is plainly taught us in this last of our texts, of the close connection and entire correspondence between the abundance of the entrance and the character of the life. "*So* an entrance," says my text, "shall be ministered," and that "so" carries you back to the forcible exhortations in the early part of the chapter. The connection between keeping them and the abundance of "the entrance" is still more emphasized when we know that the same word in a different form occurs in the precept, "*Add* to your faith," and in the promise, "An entrance shall be *ministered*." Which is to say, in other words, if we take care to provide that our faith is enriched and increased with these graces and excellencies of Christian character, then, and then only, shall the abundant entrance be ours.

The smallest faith that unites a man's heart with Jesus Christ makes him capable of receiving so much of salvation as the bare entrance into the Kingdom constitutes; but every degree of faith's increase, and every degree of faith's enrichment makes him more capable of receiving more of God in Christ and he will get all he can hold. So every deed here on earth of a Christian conduct, and every grace here on earth of a Christian character, has its issue and its representative in a new influx of the glory and a more intimate possession of the bliss, and a more abundant entrance into the everlasting Kingdom. We all enter at the same gate, but we are set at the banquet-table in due order. We all pass the frontier of the land; but some of us may pass at once further to its heart. Be sure, then, of this, that as our faith is enriched by conduct and character, so our Heaven will be enlarged with raptures and brilliancies.

My friends! This day's services speak to each of you. Cannot you hear the "great Voice saying, Come up hither!" Is your life rooted in Jesus Christ? Have you given your heart's faith and your will's submission and your life's service to Him? Is this world a fleeting show to you because He is the reality that you love and trust? Is it so?

May it be so with us all! Amen!

EXEGETICAL COMMENTS

MATTHEW AND ZECHARIAH.

By Professor S. H. Kellogg, D.D., Allegheny Theological Seminary, Pa.

The reference made by Matthew (xxvii., 3–10) to the narrative in Zechariah xi., which he interprets as having a prophetic relation to the betrayal of our Lord for thirty pieces of silver, and the disposal made of the money, has always been accounted one of the truly difficult passages of the Gospels, and unbelief has always been ready for its own ends to make the most of the difficulties which it presents.

In the first place we are met with the fact that whereas Matthew refers the prophetic valuation of Messiah to Jeremiah, the allusion is plainly not to Jeremiah, but to Zechariah. The attempt to connect the words in Matt. xxvii., 3–10, with Jer. xviii., xix., must be regarded as a failure. It must, we think, undoubtedly be admitted that, according to the text of Matthew as we have it, Jeremiah is here a mistake for Zechariah.

Assuming this, it is then urged that the fact is decisive—if not against the inspiration of the Scriptures in any sense—yet against the reality of any such inspiration as kept the sacred writers from error in matters of fact, as well as in matters of faith and practice. For Matthew, we are told, in this case evidently forgot where the passage referred to was to be found.

As to this view of the case, it is to be noted that if it *were* decisively proved that Matthew here made a mistake in referring the prophecy to Jeremiah, this would prove nothing against the claim of Christianity to be a revelation from God. All that is written concerning the death and resurrection of Christ, and those claims of His which were by His rising from the dead sustained, might still be as demonstrably true as ever. Neither would a single mistake like this, if proved, be sufficient to set aside the doctrine of the inspiration of the sacred writers. At the most it could only prove that inspiration was not of such a nature as to preserve them from error in cases like the present, where a slip of memory could have no conceivable bearing upon anything essential to faith, either as regards doctrine or practice, or fact.

But it has never yet been proved that Matthew did herein make a mistake. That he should have blundered here is in a high degree improbable. He was a tax-gatherer, a man presumably of some intelligence and exactness of mind. His Gospel, moreover, shows an acquaintance with the Old Testament exceptionally intimate. And we are not shut up to the supposition of a mistake by Matthew, as the only explanation of the mistake in our text. Many other explanations have been offered, more or less reasonable. Some, for example, have told us on high authority that the Jews used to place the book of Jere-

miah first in order in the prophets, so that Matthew, not unnaturally, names the book *as a whole*, from that particular prophet whose name was at the head of the list in the common arrangement. The case is then like that of a book of sermons, the title of which is given from the sermon which comes first in the book. A citation from any sermon in the book may naturally enough be given under the name of the first sermon, whenever there is no reason for more careful discrimination.

Or, again, it is quite possible that Matthew may have written "Zechariah," and the reading "Jeremiah" be due to the mistake of a copyist. It is indeed true that all the earliest authorities agree in reading "Jeremiah" as in our version. But then none of them go back to a date within one hundred years of the original autograph, and in that interval it is perfectly conceivable that such an error should have crept into the primitive text and so been reproduced in all later copies. Thus even Professor Toy, who will not be suspected of a desire to make out as favorable a case as possible for orthodoxy, suggests that in this case we may possibly have a copyist's mistake of one contraction for another—*iriou* for *zriou*—and says that "it is not in any case probable that the error arose from a mistake of memory in the evangelist." Here, for ourselves, we are well content to rest.

But even if to any one it should seem otherwise, and if we should be forced to admit that we had no satisfactory explanation to offer of this perplexing error, yet it would by no means follow that it were irrational to regard the Gospel of Matthew, or the New Testament of which this is an integral part, as in truth the Word of God in the sense understood by the Reformed churches. For even in the system of nature there are many facts which with our present knowledge it is no less impossible to reconcile with the belief that the world was created and is governed by a God all-holy and almighty. And yet we hold it not unreasonable still to hold fast our faith in God as the Creator and Moral Ruler of the world, and wait in faith for that light which shall solve all the enigmas of the present order. But if we grant that the occurrence of certain insoluble difficulties in nature is not a sufficient warrant for renouncing our faith that God was the Creator and is the Ruler of the world, then it is plain that the occurrence also of insoluble difficulties in the Scriptures does not of necessity any more warrant us in giving up our faith in the same God as also the Author of the Holy Scriptures.

Present and Future Knowledge.—If we shall find some knowledge too high for us, even when admitted to the light of the upper temple, when claiming kindred "with angels and archangels and all the company of heaven," and when for these contemplations all eternity shall lie before us, we cannot but deem it our wisdom now as it will form an essential element of our happiness then to submit our reason to the word of that Gracious Being who has taught us all that we are required to believe and far more than we deserve to know.—*Rev. Daniel Moore* (*Episcopal*).

The Pulpit Treasury

Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., MANAGING EDITOR.

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Social Purity.—While this subject is upon the tapis in the current news of the day, a few sentences regarding it may not be out of place in these columns. Purity of body, mind and soul is required of every human being.

Nor is purity in social life less requisite for meeting the requirements of God's law, for the maintenance of social order, for the refining of man's grosser nature and for the stability both of the family and of the state. He who sins against social purity, is guilty of that which rots the foundations of civil governments and would turn homes into beastly brothels. Purity in this aspect is the corner-stone not only of the family but of the state, and he who would defend the opposite must either err in judgment or have his whole surrounding medium obfuscated by his sensuality. Such men are the cuttle-fish of society; men who having done evil themselves, eject their own darkened fluid so copiously around that they can see none but those of their own "kith and kin," and are so debased by their continuance in evil doing that they "glory in their shame." They think themselves rich in their treasury of darkness, are defiant in their self-constituted surroundings and regard the outside world as no better than themselves. Human nature *is* bad enough, but not so bad as their jaundiced eyes would represent it who would say of each man and woman, "Thou also art become like one of us." These, no matter to what political party, social set, or polygamic segregation they belong, should be ostracized from every respectable and responsible position in a Christian land.

"Home Again."—Words that are pronounced sooner or later during the autumnal season by thousands in every civilized land. They have been away on a vacation, seeking health, pleasure, an increase of knowledge or some more or less praiseworthy object. They have been pleased, invigorated, instructed, charmed, or it may be, disappointed. They have crossed the ocean or have only been a few miles from their own firesides. But they have returned and are again at home. During their absence, how many blessings they have received! How many dangers escaped! How many friendships made! How many temptations resisted! How many privileges enjoyed! How gratitude should swell the heart with joy! How songs of praise should flow from holy lips! How sacred resolutions should be recorded that the spared life and the recruited strength and the home blessings should be dedicated to Him through whose favor life has been made so enjoyable.

And now for "*Home again*" where separation from home shall not be possible, where Eden's joys shall be perpetual and where the returned children shall always bask in the sunshine of the Father's love.

Meat in Due Season.—One of the promises made by God to His own people of

old as a reward for their obedience was, that He would give them "rain in due season and the land should yield her increase and the trees of the field should yield their fruit." If ever this promise failed of fulfilment the defect was with the people, not with God. The conditions upon which the promise hinged had not been met; the good, holy and just commandments of the Lord, in the keeping of which there is a great reward, had been disregarded; the offerings commanded had not been made in their due season (Num. xxviii., 2) and therefore the heavens withheld their rain and the earth her increase. May not this, aside from all scientific hypotheses, be still the primary cause of seasons of drought and famine? Whatever country doubts it should hear God saying to its inhabitants, "Prove Me now herewith, and see if I will not open the windows of heaven and pour you out a blessing for which there shall not be room enough." Surely a blessing would come with the very experiment. Men's hearts would be turned to God—their dependence would be upon Him—and then the statement of the Psalmist would be realized, "The eyes of all wait upon Thee; and Thou givest them their meat in due season."

Shadowed Homes.—These are as numerous, when counted at one season or another in their history, as the homes themselves. For on the threshold of every home is the trail of the serpent who has made sin, sorrow and death the lot of man. In every home, therefore, there must be at one period or other "a vacant chair." Sometimes the occupant has been a darling babe, that has flowered into dust; sometimes a first-born child emerging into manhood or womanhood, a mother's joy and a father's pride; but death reaped his harvest, the parents lost their jewel and heaven bestowed a crown. Or possibly the father, the bond of the family, or the mother, the trainer of the household plants, has fallen a victim to the foe and left a shadow through which but little light can pierce and on whose darkened scene the rainbow can scarcely be discerned.

Probably a whole family of children is swept away by one stroke of calamity, as in the case of Job, and how blessed the state of mind when the survivors can in the true spirit of acquiescence say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." How many homes too have become extinct by some desolating scourge—the dwelling a ruin, the bare roof-tree the only monument and the very name of the former inmates perished from the earth. Or possibly the scene is darker still, where the mind of one, it may be the mother of the beloved children, has wandered from its place and left the poor mindless creature the inmate of an asylum, without any power to recognize the babe she nursed or the husband she loved. Here is a shadowed home indeed! What grace and consolation are needed to strengthen and comfort the stricken inmates, and who would not prefer to place their own darling one in "the narrow house" to bidding good-bye to the maniac in a padded iron cell. Let us thank God when our homes are shadowed, that the shadow is cast by an angel's wing, even if that angel's name is "Death."

We have written these words in deep sympathy with the bereavement which has befallen the publisher of The Pulpit Treasury. His eldest son, bright, cultured and genial, who was in this office on the staff of The Pulpit Treasury, was taken away, August 2d, when he was nineteen and a half years old, just ripening into manhood, and upon whom both father and mother had lavished the wealth of their affectionate care and whom they fondly cherished as their first-born.

Such a sorrow is recognized by Inspiration itself as peculiarly great, calls forth the sympathy of Him who mingled His tears with those of the bereaved family of Bethany and will not be overlooked by those who, as members of the same Christian family, would "weep with those who weep."

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Edward Payson Terhune, D.D.

Rev. Elbert S. Porter resigned the charge of the First Reformed Church of Brooklyn (E. D.) in October, 1883, after an incumbency of thirty-four years. In April, 1884, a unanimous call was sent by the Consistory and Congregation to Rev. Edward Payson Terhune, D.D., of Springfield, Mass. He was installed as Pastor of the important and growing Brooklyn Church on the 22d day of May.

Dr. Terhune is of Huguenot descent, being the son of Judge John Terhune, an eminent nonagenarian citizen of New Brunswick, New Jersey. Educated in the traditions of a godly ancestry, and by his very name set apart to the proclamation of the faith for which his forefathers had perilled all and lost much, Edward, the youngest of four sons, left Rutgers College after his graduation with the expressed intention of becoming a physician. To this end he put himself under the care of a distinguished practitioner and prepared to take the degree of M.D.

"All the time," he avows frankly, "I felt that I was called to the pulpit, and it was in obedience to inward, not external influences, that I finally decided to follow the nobler profession."

He was licensed at Princeton by the Presbytery of New Brunswick in 1854, and the following year accepted a call from the Village Church (Presbyterian), at Charlotte Court House, Virginia. This little shire-town was the centre of a refined and intelligent community and had been the scene of many stirring historical incidents, notably of the last public speech of Patrick Henry and the maiden address of John Randolph. Both were buried in the neighborhood. After three years of a residence idyllic in romantic interest and happiness, came a parting painful alike to pastor and people. In 1858 Dr. Terhune was called to the First Reformed Church of Newark, N. J., a position he held for eighteen years. Against the affectionate protest of Consistory and Church he resigned it in 1876 in consequence of Mrs. Terhune's failing health, and sailed for Europe in October with his whole family. He remained abroad for two years, acting as Chaplain of the American Chapel in Rome, the first winter, and during the second supplying the pulpit of the American Church in Rue du Berri, Paris. In April, 1879, he received a call to the First Congregational Church of Springfield, Mass., and after a brief but brilliant pastorate of five years, returned to the fold of the venerable Church he had loved and served well for almost two decades.

Dr. Terhune is in the very prime of mature life, about six feet in height, robust and manly in physique. His clear blue eyes, fresh complexion and general air of affluent vitality remind those conversant with his antecedents that he comes of a long-lived and vigorous race. A full, fair beard, worn long and mingled with grey, adds to the dignity of his appearance. He is an eager and progressive student of men and the times, no less than of books, magnetic and often eloquent in conversation, a thorough gentleman and a sympathetic friend. He prepares his sermons carefully, always bringing into the sacred desk of his best. Hence, he has none of what were known to a former generation as "saddle-bag sermons," brilliant surprises, too often succeeded by flat failures. His style is logical, rather than metaphysical. With tenderest charity for the honest doubter, he has scanty patience with fogs of speculation and cobweb distinctions. His reasoning is close and consecutive, each link holding well to the last. The illustrations that adorn without weakening argument are numerous and apt, and evidently suggest themselves as he speaks. He has a rich fund of anecdote, the analogies drawn from science and art are striking, the word-painting full of power.

His printed sermons convey an inadequate impression of his preaching, lacking as they do the charm of delivery, as well as many extempore passages. The subtle power we name "personal magnetism" is felt from the opening sentence of the service. The ring and modulations of a remarkably fine voice, the increasing animation of face and gesture as he warms with his theme—the *wholesouledness* of the man—enlist attention throughout the discourse. In mind and in body he has excellent "staying-power," and, as with all born orators, an audience is inspiration.

In theological views Dr. Terhune is sound and conservative, but of a kindly catholicity of spirit that makes him popular with other denominations. As a platform-speaker he is especially happy. He never rises unless he has something to say worth the hearing and gives it with pertinence and force.

His medical studies have added much to his success among the ill and afflicted; his knowledge of human nature and his own large humanity more. Were he a less able preacher, his gifts as a pastor would bind his people to him. As a citizen, he has in each of his former homes stood in the front rank of those who bring to the work of reform and the cause of Christian benevolence, warm hearts, sound judgment and singleness of purpose.

Leading Thoughts of Sermons

Preaching—the Great Function of the Gospel Ministry.*

By Theodorick Pryor, D.D. (Presbyterian), Nottoway, Va.

Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God.—Acts xx., 24.

My proposition is: That the great work, the fundamental business of the minister of the Gospel is to preach, and to preach the Gospel. The Apostle Paul himself by preaching and by example illustrates this proposition.

All history, secular and sacred, attests the wonderful change in the history of the world which took place under the preaching of the apostles. Heathen oracles and heathen customs, hoary with age, were overcome. In the language of that day, the world seemed to be turned upside down. Through what agency was this stupendous revolution accomplished? Not by philosophy or civil power, for these were in direct antagonism to religion. The simple answer is, "The simple, the earnest and the incessant preaching of the Gospel." Paul, one of the most successful of the workers, announced that his great mission was simply to preach the Gospel (I. Cor. i., 17; ix., 16; Gal. i., 15, 16; Eph. iii., 8; Rom. xi., 13).

The apostle's teaching to Timothy and to Titus inculcates the same great truth. He insists that they must "preach the Word." And his practice corresponded. What was the great work that Paul did? It was preaching. He was at this at all times, in season and out of season. As soon as the Saviour called him, immediately he conferred not with flesh and blood, but in Damascus at once he preached and taught that Jesus was the Christ; and all around, from Jerusalem to Illyricum, he "fully preached" in the twenty-three countries within these bounds; and in all these lands it pleased God by the foolishness of preaching to save them that believe.

Why should we be surprised at this? The great Master himself went all through their cities preaching in the synagogue; by the seaside and on the mountain side He preached. He sent out His disciples preaching, and His great commission was, "Go ye into all the world *and preach.*"

This was the power that overthrew the religions of antiquity, so that even in the

* Preached in Vicksburg at the opening of the General Assembly of the Presbyterian Church in the United States.

days of the Apostle Paul, Christian hymns were sung in the palace of the Cæsars.

So conspicuous is this that it would seem almost a work of supererogation to say to the members of this court that the work of the minister is to preach. Never can I consent to the view that the great work of the minister is to rule, and that springing out of this, like a parasite, is the preaching. It may comport with the Pope of Rome, or with the Patriarch of Constantinople, or the Primate of all England, to boast of power, but it does not belong to a minister of the Reformed Church to make the exercise of power the great point of his work.

Paul's love of preaching was not just a feeling; it was the great controlling principle of his life. At the time when Paul first appears in the narrative, he was "a *young* man named Saul." Very soon afterwards he was converted, and immediately he went to the work of preaching. His course was a long one. When he wrote to Philemon he called himself "Paul the aged." All this time he was looking forward to the crown of rejoicing. And when his head rolled off under the blow of the cruel execution, his gray hairs clotted with his own blood, his spirit went to receive the reward of his preaching. He never speaks of himself as Paul the hierarch, or Paul the ruler, but as Paul the Apostle, *sent to preach.*

I want by God's help to impress upon the minds of the young ministers, who are soon to take the place of us who are soon to drop into the grave, that their one great aim in life is to preach.

Not only in Paul's day, but in the days of the Reformation, it was *preaching* that shook the power of Rome to its foundations. In England, in the eighteenth century, when Erastianism and formality seemed to rule in England, it was the *preaching* of Whitfield and Wesley that aroused the nation. So in this country it was the *preaching* of Edwards and of Tennent that brought forth the spirit of revival. So in this land there is need of a noble army of *preachers.*

I think our Church is spending too much of her strength on subordinate matters, important themselves, but taking too large a share of the attention of the people, a share too large for their relative importance. Principal Cairns, in a recent address, told of the promise of a brighter day at hand for Scotland, and it was because of the growing disposition there to concentrate effort on preaching.

Dr. Plumer's last letter to me contained these words:

> Oh, let us pray for Zion, let us pray for Zion; let us preach for Zion, let us preach!

Brethren, my heart's desire is, that this spirit may prevail in our Church. Brethren, it does not matter much where we work in this world. As Henry Martyn said, "The road to heaven from India is just as short as from England." When these gray hairs of mine (as soon as they will) shall lie in the grave, the only inscription I ask is,

> Theodorick Pryor, a sinner saved by grace; an humble, earnest preacher of the Gospel.

Glory be to the Father, and to the Son, and to the Holy Ghost. Amen.

The Overcoming Desire.

By William Fawcett, D.D. (Methodist), Chicago, Ill.

> And truly if they had been mindful of that country from whence they came out, etc.—Hebrews xi., 15.

The chapter from which this text is taken is a record of the faithful. Abraham was called of God to enter upon a special work. He went into the country pointed out to him never to return. The evidence of his consecration rested upon his perseverance. It was so with Isaac and Jacob. They went out never to return, not because of an interdict forbidding them, not because of natural obstacles, lofty mountains, swollen streams, or impenetrable woodlands; but because they desired to remain where they were sent. So it is with all consecrated Christians. They are not Christians merely because they are obliged or foreordained to be; they are what they are because they desire it. Christianity draws much of its life from the universal desire of man to be more and better than he is. We can go back to the country whence we came. We started at the cry of the spirit, but we are not compelled to press on. Almost

hourly we feel an impulse to return. Ten thousand influences draw us back. The great chains are forged by the influences about us. Retrogression is not due to mere opportunities, but to mighty forces against which we have constantly to fight.

Opportunities to return arise out of many things. In his business relations man may be surrounded by ungodly men. There is nothing to stimulate religious fervor. There is no opposition to a return. Trials and afflictions beset us, and in the closet we almost feel like cursing a God seemingly unjust. Adversity quickens our pace. Rich and poor alike have opportunities; but it is a mistake for the destitute to suppose that cushioned seats and carpeted floors are a preventative to return to the well-to-do. The plea of poverty is merely an opportunity to fall away from holy living. We must all think how great harm slight causes may work. A word or a sneer may be the loss of a life to God. The Alpine traveller by the crack of his rifle or by the slightest misstep may precipitate an avalanche upon his head. Just as finely poised is the balance between righteousness and unrighteousness.

There must be an unflagging desire to go forward. When we have reached the limit of that desire we have reached the boundary line of the desire to go back. We must emulate the example of the Master, must toil away amid our weaknesses to look upon the face of the Anointed at last.

Soul-Blindness.

By John Hall, D.D. (Presbyterian), New York.

And immediately he received his sight and followed Him, etc.—Luke xviii., 43.

Look at the object of our Lord's commiseration.

I. He was blind. Blindness is all too common in the East; it is not easy to travel far without meeting one such as is here mentioned. But there is a blindness produced by sin. The god of this world blinds the eyes of men now as in the days of our Lord. There are multitudes of teachers who may be described, without any severity, as the blind leading the blind. There are men to whom you may speak of Christ in the most impressive way, of the bliss of heaven, of the misery of hell, and they will say they do not see those things. The Bible, from the beginning, describes men in this natural condition—blind to God, to those various thoughts of evil which interfere with spirituality.

II. He was also a beggar. The same may be said of us. Pleasure, profit, gain, honors, self-indulgence, we are always chasing, and the cry is, "Give me happiness at any cost." There is a provision for our souls which it is competent for us to have. God is willing to be our portion; there is a home for us; everything that we need is in God if we will only see Him and make Him our chief joy and satisfying portion.

III. He had heard of One who could help him, and he applied to Him. This beggar was in contact with travellers day after day, and he was wrought up by the account of miracles done by this Galilean. When men have been in any degree awakened to a knowledge of their condition they are stirred by this thought, "So, then, my condition is not as good as it ought to be; there are blessings which I have missed, favors I might have had, but which I do not now possess." When men have the tidings of the Gospel they come to be awakened and convinced of sin. This stirring up will be in various degrees, according to mental circumstances. To some it is only a lazy assent of the mind to these general truths. "Yes, I suppose I need the Saviour and this is the only way;" others go a little further: "Yes, I know I need these great blessings, and shall at some convenient season take good care to have them." Others just keep themselves in the way of attaining them, and more come to the state of mind of this poor blind man who called out, "Have mercy upon me."

IV. Let me ask in the next place: What is the degree of mental activity you have in these matters? What effect upon you has the Gospel preached to you? In what relations do you stand to Christ? It would be a good thing for men if they could only be persuaded to define their

condition to themselves, to get a definite idea of their relation to the Saviour. Look at this poor man held back from making his application; when he cried out he was told to hold his peace. When we are set upon taking immediate steps to do what is right we shall often experience just such things as this man. There are friends who will bid us hold our peace, and so will our own deceitful hearts. "Do not be fanatical," perhaps they will say to us, "there is time enough; take care you do not go to extremes and provoke remark." So, from a variety of reasons men will restrain us and hold us back.

V. Again, we see this man taking active steps notwithstanding discouragements. Jesus steps in and immediately He calls for the beggar. So with us. If we are intensely in earnest we shall command the respect of those about us who once discouraged us. Earnestness commands the respect of mankind; men worship success, and if we succeed in spiritual things we shall have the respect of the multitude. It is the wavering, vacillating, dead-and-alive Christian who is never respected. Whatever stands in our way put it aside, even if we have to put aside friends. But you may say, "Well, there is nothing wrong in them." That is not the point. If things, lawful and proper in their places, stand between us and God, away with them. We shall get them back again, and better. The first thing is to get sin forgiven; after that all things are easy.

VI. There was personal dealing between Christ and the blind man; there is to be personal dealing between us and Christ. It is a great blessing to have friends to instruct us and pray for us, but they cannot believe for us to the salvation of our souls. It is a great blessing to have the Church to care for us and teach us, but it cannot believe for us and cannot dispense salvation. It is a great thing to have ministers to tell us the truth without fear or favor, but they cannot dispense salvation to us. There must be personal dealing with God. Christ is the same to us in spiritual matters as He was to the blind beggar. In what sense did the man's faith save? In that he recognized Christ's ability. Faith was the instrument, not the agent; Christ was the agent. Through faith we receive the righteousness of God which is Christ's righteousness.

A Right Heart.

By Rev. C. E. Crosthwaite (Methodist), Belfast.

Is thine heart right?—II. Kings x., 15.

The first theory of the Gospel is, that the heart of man is all wrong. God said to Noah, "The imagination of man's heart is evil from his youth" (Gen. viii., 21). David says, "They are all gone aside; they are altogether become filthy." Jeremiah says, "The heart is deceitful above all things, and desperately wicked." Paul says, "We are by nature the children of wrath." Christ gives some terrible pictures of the human heart; He likened it to a sepulchre full of corruption. Man has become cursed through and through by sin. But though the heart be all wrong, it may, thank God, be made right. I want the question of the text to be a personal one. "Is thine heart right?"

I. A heart that is right is a trustful heart. The Christian life begins with faith in Christ, and is all through sustained by faith in Christ. Faith in Christ leads the anxious, enquiring heart into rest. Paul said, "Christ liveth in me," and, "I know Whom I have believed." Peter says, "Whom having not seen we love, in Whom though now we see Him not, yet believing we rejoice;" and John asserts, "Now are we the sons of God." The man who has this experience has a firm foundation on which his faith rests. A triple foundation: the promises of God, the witness of the Spirit, and the testimony of experience.

II. A heart that is right is a consecrated heart. A heart that is not wholly Christ's cannot be right. Consecration is the way to purity. It is the full surrender of ourselves to God. The giving up of every thing that would hinder the Divine life in the soul. Many Christians are not happy because there is something they keep back from God. There must

be a giving up of self. The whole question is, self or Christ. There is a voice coming from Calvary's Cross, which tells us we must not live unto ourselves, but unto Him who loved us, and gave Himself for us: for we "are bought with a price," we are not our own. Christ will have no rival in heart or life—all must be His, consecrated to Him. There must be no Achan in the camp. No keeping back part of the price. There must be a full surrender.

III. A heart that is right is a pure heart. The Saviour's teaching was always toward the heart. Out of the heart are the issues of life. He said little about the intellect; but a great deal about the heart. He taught that it must be pure in its affections, desires, and aspiration, so pure, that through this purity it might "see God." This purity of heart is a necessity of the highest happiness of the soul. It opens the eyes of the soul to perceive the wonders of divine grace. It opens the way for the full inflowing of the Holy Spirit, which is life, and light, and power. It causes a deep hatred to sin, and love for holiness. The Gospel enjoins holiness. "Be ye holy, for I am holy," is God's own injunction to His people Israel, and enforced on all believers by the Apostle Peter. The apostles were holy men. Paul believed, and taught holiness in this life. A man who has been saved by the blood of Christ, and who is an heir of eternal life should be holy. That which will most cultivate this purity is communion with Christ. While the hands are busily engaged, the soul may be lifted upward and rest in His love. A spirit of prayer carried into all the avocations of life will give it new power. The soul will grow more toward God in all its aspirations. Likeness to God comes by fellowship with God. The more constantly we are found in His presence, the more perfectly will His image appear in us. Have you this purity of heart?

IV. A heart that is right is at rest. That which the soul needs is rest; it needs to feel that it is God's, and that God is its possession. How many Christians are tossed about on the sea of doubt and fear. Now and then there is a lull in the storm, and some degree of peace and joy in the soul; then there comes another state of darkness, and clouds, and doubts. The life is one of constant alternations. There is no room for doubt and darkness where Christ dwells and reigns. It is not a new gospel that we need, but a real working of the old gospel into our lives. Not a new Christ, but an entire consecration to Him; a fresh plunge into the fountain of cleansing; a new working of the Spirit in our hearts, a fresh power in prayer, a higher pitch in our song of praise, a strong faith, and a sanctified will to keep our feet moving on in the "King's highway of holiness." Such an experience is worth having. Is it yours? Have you a trustful heart, a consecrated heart, a pure heart, a peaceful heart? "Is thine heart right?"

The Vacation Season—Its Lessons.

By R. S. Storrs, D.D. (Congregational), Brooklyn, N. Y.

The summer is ended.—Jeremiah viii., 20.

The context when properly understood will explain the deplorable, hopeless condition in which the Jews had placed themselves. By their conduct they had cut away all hope of any human aid. There was a termination to all that had encouraged them, and the text forms a part of their sad reflections as voiced in these circumstances. There are sad emotions generally accompanying the contemplation of all finished things. As the summer vacation has closed we may be inclined to share in this sadness. There is a sense, however, in which the summer is not ended. If we recall the period of our summer vacation, how much there was of it that is abiding, and the effect of which has only begun and not ended. For example, it was a period of rest, both mental and physical. In that time of quietude we availed ourselves of opportunities that were denied us in our busy everyday life in crowded cities, and in the throng of duties that came upon us demanding an instant and routine performance in that station of life in which God had placed us.

A busy man's reading is necessarily

almost confined to that which is intended for present use and read for the occasion. When the occasion passes it has no longer any abiding place in his memory. In the summer quietude and the lazy leisure that it brought we have read some author more thoroughly and have discovered therein a truth that has found an abiding lodgment in our spiritual nature. In that respect the summer is not ended to us. It has only begun, for that which the summer has given occasion to germinate should now be continued in greater vitality and find increased fruitage in the remainder of the life that is left us.

Then there are the acquaintances we have made—some transient, others more or less permanent. The influence of those friendships will have no end. When this beautiful world, this small planet on which we live has burned itself out, as astronomers prophesy, and has passed away, as the Scriptures say it will, the remembrance of what their friendships have been to us will still be with us and will know no ending.

Then our religious opportunities have been changed. We have heard sermons in different places and under different circumstances to those to which we have been accustomed. Their effect is abiding. Thus, though the summer is ended, it is but a beginning and renewing.

TREATMENT OF SKEPTICISM IN THE PULPIT.

By Thomas Armitage, D.D. (Baptist), New York.

No. III.

Again: Those who think it wise to preach on skepticism, should be specially careful not to strengthen the impression which it is constantly trying to make, namely: that there is an irrepressible conflict between Christianity and science. Persistency in this attempt is made in the face of the universally known fact, that, with a few exceptions, the master-spirits of science have been and still are devout Christians. It is the imperative duty of science to inquire into the formation of the universe, and into all its relations to itself. And it would be a great wonder if the inquiry brought no questions which it were difficult to settle. All such questions require long and exact discussion. This is the same sort of minute investigation which the Bible has undergone for many centuries; and not always in a friendly spirit; while the object of the investigation has varied with the subject. Science aims at generalization; the Bible aims at the renovation of the individual man. Science is in the search to know; the Bible is in the strife to do. Science elevates the intellect; the Bible purifies the heart. Science throws light on the wonders of creation; the Bible, on the wonders of redemption. Science deals with the secret harmonies of physical existence; the Bible, with the discords of man's sin. The one is the sphere of the few, the other is the realm of all. They are both necessary, they are both in harmony; the light of both is irresistible when it is allowed to shine in its native glory, and there is room for both in daily discovery and joy, for the field of each is infinite. For this reason, both skeptics and Christians fall into a sad mistake when they limit the relations of Christianity and science to the narrow sphere of geology. Yet this is constantly done; in fact, the battle wages chiefly on this line at present. And why? Certainly it is yet an open question whether geology can properly be called a science at all in its present stage. And if it may, at the best it is a new science. Pythagoras and the Greek philosophers said much of the earth by guess and deduction, and other great minds have wondered for ages what lay beneath man's feet. But Hook and Ray, Woodward and Thomas Burnet, with the Royal Society, first reduced these studies to a system only two hundred years ago. And what foundation facts are in the possession

of geology to-day, about which geologists themselves are not in hot dispute? A few general principles are commonly admitted; but the finding of facts, which constitutes the very essence of physical science, is strangely meagre. Take the question of the immensity of geological times, for example. Dr. Draper says, "Such calculations are on too uncertain a theoretical basis to furnish incontestable results." Take the question of evolution, and on this subject science is only in its hypothetical stage. With the characteristic candor of a true scientist, Prof. Tyndall says, in the *Fortnightly Review*, "If asked whether science has solved, or is likely to solve, the problem of the universe, I must shake my head in doubt. Behind and above and around us the real mystery of the universe lies unsolved, and, as far as we are concerned, is incapable of solution. The problem of the connection of the body and soul is as insoluble in its modern form as it was in the pre-scientific ages." Again he says, "There ought to be a clear distinction made between science in the state of hypothesis and science in the state of fact. And inasmuch as it is still in its hypothetical stage, the ban of exclusion ought to fall upon the theory of evolution." . . . "Those who hold the doctrine of evolution are by no means ignorant of the uncertainty of their data, and they only yield to it a provisional assent." . . . "They will frankly admit their inability to point to any satisfactory experimental proof that life can be developed, save from demonstrable antecedent life." . . . "I share Virchow's opinion that the theory of evolution, in its complete form, involves the assumption that, at some period or other of the earth's history, there occurred what would now be called spontaneous generation. I agree with him that the proofs of it are still wanting." . . . "I hold with Virchow that the failures have been lamentable; that the doctrine is utterly discredited." And yet, with this testimony of its chief living apostle, there is an assumption of knowledge on the subject, on the part of skeptics, which would be perfectly astonishing if it were not perfectly arrogant and perfectly impudent. But aside from this question the science of geology is full of astonishing perplexities, about which its ablest expounders are widely divided, and as honest men, patiently feeling their way to the truth, they have been obliged to shift their positions again and again. How long is it since geology taught us that the centre of the earth is a fluid mass of fire, and declared this a fact settled beyond question, by every consideration of physics and mathematics? Nay, to doubt this was to fly in the face of actual demonstration. And yet to-day it teaches that there are no such central fires, but that the heart of the earth is solid. It not only teaches that the former was a delusive theory, but it sustains its present theory by the same order of evidence; and now, for any man to question its accuracy is to betray great ignorance of science and of its latest axioms. Springing out of this divergency is the dispute amongst geologists as to the cause for the depression of the earth at the poles, one class attributing this flattening to the erosion of water, and another to its unceasing rotation. As to the great ice age, nothing is settled about it, any more than the old feud between the Neptunists and Vulcanists is settled. A quarter of a century ago geology taught that granite was once in a molten state, and any man was blind who could not see this. Now it tells us, quite as coolly and confidently, that granite never was molten at all, but that it is the fruit of water deposits, under great pressure and gentle heat. So of the chalk formations; they were once attributed to the excessive heat of endless ages, but now, deep-sea dredgings as clearly prove them to be still in process of formation, at the bottom of the ocean. The simple fact is that science, not only in geology, but in other realms of investigation, is yet on the very threshold of knowledge. Even in fundamental principles it is not sure. So far from its grandest conceptions being confirmed, it has not yet established its provisional theories. Rash men assume many things—almost anything indeed; but profound scientists warn you that these theories are not yet demonstrated facts. So then, science in its present state may not only be misled in its findings, but it may make a wrong appli-

cation of them, and it has often done so. Up to this time it has not touched man's reason as to the origin of all things, which reason is obliged to attribute them to a living cause which whispers to man his responsibility and which is not an artificial theism so much as a natural revelation. Skepticism founds its strongest arguments against what it regards as improbable; it makes a great boast of its superiority in reason and common-sense; and yet no skeptic in existence can explain the improbabilities of the world in which he lives, or of his own existence, as its thinking inhabitant. And at the same time, it is the most perfect body of credulity that a man can impose upon his own intelligence. Its inconsistencies, its contradictions, and its superstitions are perfectly surprising. And if preachers will preach on skepticism, here is the true field for their operations. Let them carefully expound Christianity, in its purity and full beauty, undisfigured by skeptical deformity. A true father would not think it his duty to unveil all the horrors of a lewd life to his daughter, in order to educate her in spotlessness and other womanly qualities. Nor is it needful to drill our congregations in infidelity in order to make them true-hearted Christians. And, if we treat of infidelity at all, let it be confined to a careful and truthful exposure of its evils and its absurdities. These are bald enough, and as for distinguishing excellencies, it has none to treat of, for their emulation. The modern pulpit has never thoroughly worked more than one hemisphere of this subject, and it never will, so long as it continues to deal in apologetics. Justin Martyr and many others wrote powerful apologies for Christianity as early as the second century, but the defence of Christianity never rose to its dignified attitude until Tertullian wrote his scathing and unsparing attacks upon the principles and worship of paganism—attacks which shook pagan Rome to its base. Cannot we learn his lesson? and in more ways than one? Use the pen instead of the tongue, and assail skepticism instead of standing on the defensive, for it is vulnerable at every point.

Skepticism finds man in the world compassed with evil, and it is its duty to account for both. But it cannot account either for him or it, and everything that accounts for either it denounces as an imposition. It attributes truth, simplicity and purity to Christ, and then rejects the narrative which portrays Him, as the work of unlettered fools or knaves. It says that Christianity abolished the horrid rites and cruelties of paganism, that it gave new progress to the race, and that while Hindooism, Buddhism, and Mahometanism are either stationary or decaying, only Christian nations are advancing and expanding; yet it holds that Christianity is an empty, fanatical superstition. It admires benevolence and self-sacrifice, and glorifies the progress and destiny of the race; and, in the same breath, it brands the missionary religion which is lifting up its barbarous tribes, as blind, priest-ridden and weak. It holds Christianity as the offspring of ignorance, and the enemy of science; but it adopts Newton, Bacon, Locke, Linnæus, Kepler, Bell, Davy, Dalton, Herschell and Faraday as its great scientific expounders, all sincere Christians. It boasts that Britain, Germany and the United States have thrown the trammels of antiquity behind them, and adopted in their place liberty, culture, commerce, education and refinement; and yet it avows that Christian bigotry has tied these nations, hand and foot, in a superstitious bondage. It scouts all faith in mysteries, but it cannot tell you how its own will acts upon the muscles and motion of its own tongue; and yet it will neither explain the mystery nor reject it; but for all that, it has strong faith in its own right to talk and to contradict itself. It blames Christians for binding heavy burdens on the backs of men, but it kindly denies for them the whole doctrine of human responsibility for these misdeeds. It thinks that Christian men are a low and degraded race, and then it thanks Haeckel, the great German evolutionist, for telling mankind that all good skeptics are endowed with this very high pedigree, namely: that they were evolved first from the ape, the ape from the gorilla, the gorilla from the monkey, the monkey from the kangaroo, the kangaroo from

the billed duck, the duck from the half *amphibia*, and that from the true *amphibia*, and that from the shark. Then the shark came from the lamprey; and here are two or three missing links, which may be found one of these days; but he thinks that the lamprey must have come from the *acronia*, the *chordonia*, the ascidian, and that the last came from a certain species of *worms* (the *anellida*). Then two more links are missing, which brings them down to *animalculæ*. These came from the compound *amœbæ*, and they from the simple *amœbæ*, and, last of all, they came from the *monera*, which began to live in the Laurentian strata, by spontaneous generation. This, then, was the primitive ancestor of skeptics, on which slimy origin we heartily congratulate them as worthy sons. But when they solemnly ask us to venerate their genealogy, we find our credulity unequal to the task, possibly because they are altogether in advance of us, and are not troubled with that weakness themselves. Who shall declare their generation? These things, then, I think are clear, namely:

1. *That pulpit treatment of skepticism lies far aside from the proper work of the Gospel preacher.* The apostles could not well have misunderstood the Saviour's commission, and hence they used not this modern method of warfare. They seem not to have understood him to say, "Go, and spend your time and strength in controverting the objections of men who will not come to hear you; go and advertize them and their objections, and show your dexterity by first refuting their errors, and then by planting them in virgin but congenial soil, amongst the unsophisticated; go argue, contend, debate, and make My religion prove its divine origin, by showing that it can survive all the efforts of its friends to maintain itself." They understood Him to say simply this, "Go preach My Gospel, with all the forces that you can command, and I am with you, and if you lift Me up, I will draw all men unto Me." And so they never paralyzed themselves by doing the work which did not belong to them. Brethren, a secular gospel in the pulpit, either against skepticism or anything else, will do no good. True preachers cannot afford to cast off the prophet in order to become the scribe. No skepticism in the hearer is so fatal as is distrust of his real message in the preacher. He is not a sacrament to his people, but the servant of his Master. As a rule, any preaching but that of Christ is mere humdrum prescription, and that at a low level. But to preach Christ is an inspiration to the conscience, to the will, the heart and the life. This is the intelligent, the burning power of spiritual realism, which goes directly to the soul. This preaching will keep any pulpit and church alive to the end of time. He who preaches Christ cannot degenerate into empty sentiment, unconscious veracity, or inspired utterance. A man is eloquent not for what he says, but for the life which he throws into his sayings. When Christ becomes both the preacher and the sermon, then an invisible hand is seen, making the index-finger point to the cross, and an invisible life is felt flowing from its victim. The most learned people always seek simplicity in the pulpit, the most scientific hearers always want science let alone in the pulpit, and the most honest people always want Jesus Christ in the pulpit. And where Christ is working the greatest signs and wonders in the pulpit, the most Christless skeptics will flock to hear Him.

2. *So far as the preacher is concerned, let him treat skepticism privately, and in the spirit of Christ.* This will relieve him from the possibility of falling into that unprofitable style of handling the subject, which drives practical minds into practical atheism. You can do nothing with a skeptic, either in the pulpit or out of it, if he is dishonest. And if he is honest, you have a double advantage with him in private conversation. There, the very best motives and influences that we can command are at our service, because we bring help to individual suffering and struggle. Skeptics have never been converted by the wholesale. In fact, the Gospel has always triumphed by slow, painstaking and limited methods. And, in the nature of the case, it is vain to be impatient of more rapid conquests. No popular illusion is more unphilosophical

or unscriptural than that which looks for Christian conquest after the fashion of a vessel carried before trade winds, with full sails set and streamers flying, until it glides into a millenial glory. The Gospel deals directly with the individual soul, lifting up men, one by one, above all paralyzing unbelief. Skepticism makes no account of man's personal being; it deals in the general, the levelling—in forces, and laws, and systems, and other abstractions. It has no interest in the personal sadness of each man, in his birth, his life, or his death. But the Gospel enlists its energies in those nobler forms of life, which bring the upholding and restoring processes to the soul, and by carefully individualizing them. Lay your believing heart, my brethren, in this way, against the heart of the individual, honest doubter, and you will make him think, and feel, and act in the freedom of individual being. Then your labors will take the most hopeful and large view of human destiny, progress and equality. Then you will show him that in the eye of the Gospel, he belongs to an ennobled race, and that it has no notion of saving the race, excepting as it saves the individual man. And when you have awakened the one man to his native greatness, to his responsibilities, and to his decisions, the operations of all good laws have reached him; you have filled your holy mission; you have won a soul to Christ; and he will bless you, because he has come to the joyful consciousness that he is now a purified heir of immortality. This will be better for him and for you than all literary triumph, all sentimental pathos; for it shall bring the righteous life of the Gospel with it; and in your own soul, as well as his, shall be lodged a new life-beat of the old apostolic pulse.

JOHANN AUGUST WILHELM NEANDER.

By Gideon Draper, D.D. (Methodist).

No. I.

There are names which the world will not willingly permit to die. There are lives whose inherent interest fadelessly enkindles ardor and fresh incentive to noble life-purpose. Amid such names that of Neander holds a deservedly high place. As an author and in his individuality he will live in successive ages, and Christendom will be enriched by the perennial influence of the life.

Neander attached unwonted interest and gave largest labor to the portrayal of prominent characters. The individual is the representative of his times. From such studies practical lessons may be derived for the centuries. Hence there came from his tireless pen, "Julian the Apostate," "St. Bernard," "St. Chrysostom," "Tertullian," in separate treatises, with many added portraits in his general writings. He in turn will serve to illustrate his own thought and method.

In an especial sense Neander profitably serves as a character study. Utter unworldliness was his chief characteristic. It was not the "other-worldliness," against which Coleridge so learnedly descants, but he "lived and moved and had his being" in a spiritual thought-realm far removed from the prosaic and practical, separated from the common walks of men. The spirit of the surrounding world did not penetrate his spirit. He was in it, but not of it. His life, his inner being, all his thought were elsewhere. Holy contemplation was the habitual frame of his mind. He was rapt in great truths and great duties. The world "found nothing in him." The "still hour" expanded to the still life. And herein timely lessons may be learned in this busy, pushing, material age, when visits to the closet are all too rare and too brief, and activity displaces meditation.

It may not be out of place to adduce a personal reason for the preparation of these papers. The writer was intimately connected with the surviving member of the Neander family, and a weekly visitor to the historic and endeared home. This

has given a special zest to the undertaking, and may furnish added interest to its performance.

The subject of this sketch was the son of a Jewish merchant, by name Mendel. He had earlier been successful in business, and was connected with many excellent Jewish families, among them the Mendelssohns. At the time of the birth of this son, which event took place in Göttingen in 1789, the father, reduced by reverses, had become an itinerant pedler, an illustration of the historic wandering Jew. At circumcision the child received the name of David, and was religiously trained by his pious parents. The mother was of finer quality and superior character; such a frequent occurrence with respect to great and good men that one is inclined to query if they really had paternal parentage. Removal to Hamburg gave the youth the best of educational advantages. A rare genius soon developed itself in the boy David. His teachers recognized his exceptional talents. A bookseller was struck with the frequent visits to his shop of a bashful ungainly boy, who would be lost for hours in the study of some erudite volume. David obtained a thorough knowledge of the classical languages, and Plutarch and Plato became his favorite classics. He gave himself to the study of the latter with passionate enthusiasm. The youthful disciple was filled with Plato, and surrounded himself with Platonic writings and commentaries. A friend to whom he expressed his admiration for his favorite philosopher, remarked that he could read what he praised so much more beautifully and truthfully in the Gospel of St. John. This induced a study of the New Testament, one of many instances where ambitious students, by the literary attractions of the Bible have been happily led, at first from a literary standpoint, to a careful study of the Sacred Word. Among other works on Christianity he thoughtfully perused the famous production of Schleiermacher, entitled "Discourses on Religion," which appeared in 1799, addressed to the cultivated despisers of religion. These discourses, as those of Wilberforce and John Foster, powerfully impressed irreligious educated minds. After a long and severe struggle, enhanced by a sense of filial duty, he publicly renounced Judaism and was baptized. This event, so significant for the world, took place in 1806, in the seventeenth year of his age. The step was deliberate and decisive, the fruit of conviction and duty. The change was so thorough and marked, that with the old nature and Judaism he abjured his former name, choosing that of Neander (from the Greek, *new man*), and for his baptismal names those of his friends and sponsors, Johann Gurlit, August Varnhagen and Wilhelm Neumann.

In pride of heart his had been an intellectual exclusive theology. As a natural result of scriptural conversion there came not only a simplicity of heart and childlike trust, but a sympathy with, a respect for common people, to which he had been a stranger. He somewhat reluctantly turned from philosophy, to which he had been so devotedly attached, to an undivided study of the Bible and of Hebrew under the renowned Gesenius. He had followed Christ the Saviour historically, led by Jewish birth and education. Now he would follow out the work of salvation from this Saviour historically in the annals of humanity. Thus he was brought, both naturally and providentially, to a reading of the church fathers, paving the way to his life-work, church history. The genesis of character and of life-aim is fascinating and suggestive.

The university career of Neander began at Halle. He was attracted thither by Schleiermacher. At that time, as for many subsequent years, until the godly and world-honored Tholuck moulded and changed the character of this seat of learning, it was the centre of rationalistic theology and sceptical sentiments. In this historic, ancient town, with its narrow, winding streets and picturesque architecture, the aspiring youth carried forward his studies. He enrolled himself at first as a student of law. But later, as in many other notable cases, he turned from the law to the Gospel. From Schleiermacher he received fresh impetus to the pursuit of church history, but his

relation to Prof. Knapp was still more intimate and helpful with respect to personal religious experience. The latter was the only pietistic representative at Halle. A short half-year only was here passed in academic pursuits. After the victory at Jena, the victorious French marched on Halle. Shots were heard in the streets. A fellow-student of Neander, Strauss, future court preacher at Berlin, sought his friend. He found him absorbed in his studies, oblivious of all that was passing around him — the youth father of the man. Neander, plundered of everything he possessed by the quartered French soldiery, wandered, with scanty wardrobe and broken health, to Göttingen, the place of his birth. Three years were there passed in uninterrupted labor, greatest aid being received from Planck, then in the zenith of his reputation as church historian. In 1809 Neander, after completing his university studies, returned to Hamburg. Having successfully passed his examination as candidate for the ministry, he commenced his professorial life in Heidelberg, whither he was called in 1810, in the twenty-first year of his age. This classic town, surrounded by the beauties of nature which art has so richly supplemented, lies on the left bank of the Neckar, where that river leaves its narrow valley formed by the mountains of the Oderwald, and, watering a fertile plain, flows into the Rhine at Mannheim. Heidelberg Castle, one of the finest ruins the world presents, is a Mecca for the myriads of Bedouin-tourists, and dates back to the thirteenth century. The University approaches its five hundredth anniversary, having been founded in 1386. In this time-honored institution Neander, a mere stripling, with unprepossessing exterior, shy and awkward, began his memorable public career. Little by little he won his way to the confidence and affection of a select few, and the publication of his monograph on "Julian the Apostate," added to his recognition. The University of Berlin was recently established. The chair of church history was vacant. His monograph had preceded him. The well-informed king of Prussia called the youthful professor to his capital. With difficulty releasing himself from the pressing overtures of the government of Baden, after a three years sojourn on the Neckar, Neander turned his steps toward the Prussian city on the Spree. Here for the present we take leave of the metropolitan professor.

(*To be continued.*)

THE MORMON PROBLEM.*

By Rev. Clarke Braden, Christian Church, St. Louis, Mo.

During the last fifty-four years more than five hundred books, more than one thousand tracts and pamphlets, over one thousand magazine articles, and thousands of newspaper articles have been published *pro* and *con* concerning the Mormon problem. Our national Government has been perplexed with it, for more than thirty years, and political parties have made it one of the topics in their national platforms. Conventions have been held and organizations have been formed to aid in the solution of the problem; and it is farther from solution to-day, than it has ever been before; and the danger is greater and every day increasing. Brighamism has monopolized one large territory, and is rapidly colonizing Nevada, Arizona, New Mexico, Colorado, and Montana. The danger that it will capture all of these, unless it be Colorado, is imminent. It boasts, that in ten years it will have half a million devotees intrenched in the mountains, and have control of five hundred thousand square miles of territory. Brighamism had, in the United States and Canada, east of the Rocky Mountains, in the year 1883, over ninety emissaries, as home missionaries—more than the Home Mis-

* See the Braden-Kelly debate on Mormonism, reviewed in this number of The Pulpit Treasury.

sionary Society and the home missionary societies of several of our leading churches combined. It sent to Utah, by means of them, over seven hundred and thirty converts. It boasts of having a larger force in 1884, and that it will send to Utah more than one thousand converts. It has emissaries in England, Wales, Scotland, Ireland, France, Italy, Switzerland, Austria, Belgium, Holland, Germany, Denmark, Sweden, Norway, India, and British Colonies South of the Equator, in Africa and Australasia. It sends converts to Utah at the rate of about ten thousand per year, one year nearly fifteen thousand.

Josephism claims fifty thousand adherents. It has two hundred preachers who preach constantly as missionaries; and several hundred more, who preach as much as preachers of other sects will average. It boasts that its rate of increase is greater than any other sect in the United States. It has emissaries in every State and Territory, in Canada, Great Britain, Sandwich Islands, and in British colonies. Both systems have the best machinery for propagandism in existence.

They have a hierarchy of more than twenty different orders of officials, and more than one-fifth of the male adults are officials of some sort, with ambition and interest all absorbed in the system. Its tithing system furnishes a vast constant fund to be used in furthering its ends. In its control of its workers, and its success in making all work, and in getting the most work possible out of all, it is unexcelled. The central idea of the system is that it is a perfect theocracy. It claims that inspiration, supernatural power, and revelations are the privilege and duty of every member. If a Saint does not enjoy these he is in an apostate condition. It claims to be guided by a supernatural power to an extent far above the most favored periods of the Israelite theocracy, or of the Church under the apostles. The utterances of its priests and members are the voice of God. All that opposes is from the Devil. It expects and demands obedience to the behests of priesthood and Church, as to the voice of God. Such a system is the most hostile rebellion against all civil authority that can be conceived. If civil authority conflicts with its behests, or with the voice of God, it must be disobeyed and resisted as the power of Satan.

It is the most malignant foe to the religion of the Bible in existence. Professing to accept the Bible, it claims and exercises the power to add to the revelations in the Bible; and to set them to one side, by later and more perfect "revelations"—the "Fulness of the Gospel." It has blasphemously assumed to do both in scores of instances. The Mormon question presents a serious question for solution to the statesman, patriot, and Christian. To solve the problem all parties need thorough, accurate knowledge of the origin, teachings, and history of Mormonism. A certain amount of knowledge has been current for many years. But it is so erroneous and defective that it is baffled and beaten by the craft of Mormonism in every encounter. Nearly every one knows these facts. There was living in Manchester, Ontario Co., N. Y., in 1827, an ignorant, worthless, superstitious, money-digging family by the name of Smith. That they were thievish, lewd, untruthful, and lazy; and one of the boys, Joe, was the worst of the lot. In the fall of the year, Joe began to tell that an angel revealed to him the existence of certain gold plates covered with ancient writing, and gave them to him. Joe pretended to translate these plates with the seer-stone he used in finding lost articles and buried treasures; and the pretended translation was published in the year 1830, as the "Book of Mormon," in Palmyra, N. Y. The Church based on this revelation was organized at the house of Joe's father, April 6th, 1830, with six members. In August, P. P. Pratt, a Disciple preacher, from Ohio, came to Smith's and joined them. In October he and two others returned to the residence of Rigdon, the Disciple preacher who converted Pratt, and Rigdon embraced Mormonism, and induced Smith and the Mormons in New York to move to Kirtland, Ohio, early in the year 1831. Rigdon's influence induced hundreds of Disciples, with whom he had been a favorite preacher, to embrace Mormonism.

Mormonism flourished for some years in Kirtland, and established colonies in Western Missouri. In 1837–38, troubles with the Gentiles in Ohio compelled the Mormons to leave for Missouri, where trouble was already threatening them. In 1838–39 the Mormons were driven out of Missouri, and went to Illinois, in and around Nauvoo. After unexampled prosperity, for a few years, trouble with the people of Illinois resulted in the assassination of Smith, and their expulsion from Illinois. The greater portion were led by the twelve apostles, with Brigham Young at their head, to the valley of the Great Salt Lake. Here they have grown and developed into the system known as Brighamism. Since the emigration to Salt Lake, about all that the average person knows of Mormonism, is Brighamism; and about all he knows about that is polygamy. There is not one minister in a thousand who knows even a meagre outline of the teachings of either system of Mormonism. There is not a Mormon preacher that cannot, and indeed most of the members will, silence him, by denying his statements and accusing him of ignorance of the history and teachings of the system. The Mormon will show that statements in histories, encyclopædias and works on Mormonism are erroneous, defective in vital points, and will deny their statements and ridicule them; and not one preacher in a thousand can reply to them. This is especially true in regard to the Josephites.

When Smith was killed there was a score or more of pretenders striving to take his place. The great mass followed Young to Utah. In 1850 those who did not, began to unite into what is called the "Reorganized Church of Jesus Christ of Latter Day Saints." In 1860 Joseph Smith, son of Imposter Joe, took his father's place at their head, as Prophet, and they are popularly known as Josephites. They accept Smith's revelations and teachings, and stop with his death. They reject polygamy and the revelation Smith gave in its favor. They are trying to avail themselves of the pressure brought to bear upon Brighamism, to break up that faction; and unite all under Joseph Smith, son of Imposter Joe. They usually conceal their Mormonism, and try to obtain favor from the religious world, on account of their opposition to polygamy. But there is not an objectionable feature in Brighamism that is not a part of Josephism, if the latter system is consistent. Brighamism is Josephism gone to seed. This ought to be known, and in fact there is much that ought to be known that is not.

The real teachings of Mormonism should be known and the issues between it and the Bible. The teaching of the Bible in regard to those issues should be understood. All should understand the true history of the origin of the "Book of Mormon;" the part that Spaulding performed in originating it by writing his "Manuscript Fraud;" Rigdon's part in stealing and remodelling "the Manuscript Fraud;" Smith's part in giving it to the world. The errors and defects of all accounts ever attempted, of which the Mormon makes so much capital, should be carefully removed, and the exact truth, the entire truth learned. Rigdon's part in originating Mormonism should be thoroughly understood. The Rigdonisms in the "Book of Mormon" should be understood. The fraudulent character of the "Book of Mormon" and all Mormon revelations should be exposed — their plagiarisms from the Bible; from modern literature, history, and theology; their atrocities in grammar, style and composition; their ridiculous caricature of the brogue of King James' version; their anachronisms; their contradictions of the Bible, of history, and all sense; their self-contradictions. That Mormons stole the "Book of Mormon" from Spaulding and the Bible; the "Book of Doctrines and Covenants" from the apocryphal Book of Enoch; their arguments based on prophecy and archæology from Josiah Priest. That Mormonism is a system of plagiarism throughout. The gross, vile teachings of Mormonism should be understood; that Brighamism is but a logical development of Josephism. Persons should be able to impeach the character of Smith and the witnesses for the "Book of Mormon," by evidence of contempo-

raries, and by Mormon authority; to show that Smith was the author of Mormon polygamy; to explode Mormon sophistry in their appeals to the Bible and American antiquities; to show that Mormon revelations lack every particle of evidence needed to sustain an uninspired book; to sustain an inspired book; to show the broad contrast between it and the Bible; to show that the originators of Mormonism and its leaders have ever been infidels, who acted the religious impostor for gain and power.

All this can be done, and all preachers and opponents of Mormonism should be able to do it. What is needed is a knowledge of the facts.

DANCING—ITS LIMITATIONS.*

The question of the author of the article in the August number of THE PULPIT TREASURY, "Is Dancing Right?" is too general, too comprehensive. Suppose my daughter is playing upon the piano; it has been a rainy day, and I have had less exercise than usual; I move up and down the hall or the room to the sound of the music with a light step. It is dancing. Is it wrong? Your correspondent says yes—at least he states in broad terms that dancing is wrong.

You have a set of young people together, either children or older. They must be entertained—amused, if you will. What shall they do? There is a question the minister may not be called upon to decide, but his wife may, or many another woman.

Let them "play games." Yes—we have tried it—and some of them are rude and boisterous, and some are more quiet and involve forfeits, or are what are called "kissing games."

You must take young people as they are, and even your minister cannot make them all according to his standard. Now I would only like to see him try to entertain these young people, and see whether he would not find it less boisterous, less rude, less objectionable, more softening, to move gently and in an orderly way to the sound of music, than to fall into the romping ways which are almost sure to come when young men and maidens meet together to amuse themselves.

I grant you, there is a line to be drawn; but we should differ as to the place where the cord should be stretched. remember in some of the earlier books I read of English society, that there were objections to *waltzing*, and society was divided. Some women waltzed; some—the more modest—would not.

Now, your friend may not know or remember—I do—how these that are called round dances came in and made their way. The most of them are *peasant dances*, imported from among a people of rude manners, where engaged couples go about with their arms about each other in the sight of all, and perhaps think or mean no harm.

The thing came about so insidiously—a hint in a paper of a new dance; something very graceful, or beautiful, or odd. Some Americans in Paris were learning this new dance. It was called the *polka*, and curiosity was aroused—and then satisfied!

One by one other peasant dances were copied and learned; one by one the scruples of young people and of their parents were overcome, and these dances prevailed. No wonder men, good men and good women, object to them. But shall every game or amusement be given up because men bet on them and they lead to gambling?

Dancing, *per se*, is not wrong. David "danced before the Lord." Miriam and her associates came to celebrate a deliverance "with timbrels and dances." Moving to the sound of music is no more wrong than marching to the sound of music.

It seems to me perfectly easy to educate

* This article is from the pen of a well-known Christian lady.—[ED.

young people to see that the evils lie in the abuse. Late hours, or hours unduly prolonged, dissipation, any freedom or familiarity, all round dances, are to be avoided, and if it involves some self-denial —let it involve self-denial.

But why lay a yoke upon us which neither we nor our children are able to bear? To him who thinketh a thing to be sin, to him it is sin. But he cannot decide the question for all others, and the wise man will not dare to do it.

I think we are plainly taught in the New Testament, by our Lord and his disciples and the writers of the letters to the Churches, that our consciences, enlightened by the spirit of truth, must be our guides, and that no man may lay down rules and laws for another.

Everything has its abuses. Boys may play marbles, but not for "stakes." They may wrestle, but not for a wager. They may play ball and not bet on the result. They may play games, and even have an element of chance, but NEVER for stakes. So may they not dance, but without violating the rules of good breeding, and not put the arm about another any more in motion than in standing still?

As the country advances there is more and more call for recreation—amusement. Let it be regulated amusement.

HANNAH.

THE BALLOT AND THE BIBLE.

BY BISHOP J. M. WALDEN, LL.D. (METHODIST EPISCOPAL), CINCINNATI, OHIO.

Our republican institutions are what they have been made through the ballot; their character in the future will be molded and their destiny determined by the ballot. Our nation has been, and still is, controlled by Christian principles, because the voter has been under the influence of the Bible; the domination of Christian principles in our national and State affairs will continue so long as the voter is influenced by the Bible, and to the extent of that influence.

1. The ballot is in the hands of a comparatively small proportion of our population, namely, the male citizens over twenty-one years of age. In the thirty-eight States there were, according to the census of 1880, including all nationalities, only 12,571,437 males of voting age—about *one-fourth* of the entire population of these States—and from this number must be deducted foreigners who have not been naturalized, and Chinese and Indians who are not enfranchised.

2. Four races meet on our soil—live under our flag—each of which has its place in the problem of self-government, though all, as yet, have not the ballot. I mention them in the order of their coming, namely, the Indians, the Whites, the Negroes, and the Asiatics. The Chinese question has elements of interest that entitle it to careful consideration. In 1880 there were 105,465 Chinese in our country, or 39,058 more than the number of Indians reported in the national census, and about equal to one-half the entire Indian population, including nomadic tribes not enumerated in the census. They constitute a factor in the race problem before us that schoolmen and other patriots will soon be compelled to consider.

3. Of the 12,571,437 males of voting age in 1880, 64.75 per cent. (8,129,877) were native whites; 23.75 per cent. (2,984,309) were foreign-born whites; and 11.50 per cent. (1,457,251) were colored, including Indians and Chinese, perhaps 100,000 in number. Excluding foreigners not naturalized and natives not enfranchised, there were about 12,000,000 voters, *two-thirds* of them native whites, about *one-fifth* of them foreign whites, and about *one-eighth* of them colored.

4. Of the native and foreign white voters *one-tenth* (1,134,300) cannot read, and *one-eighth* (1,418,000) cannot write; of the colored voters from *sixty* to *seventy-five* per cent. cannot read or write, making in all above *two million* legal voters who cannot read or write.

5. The body of voters is affected by

the annual accession of young men who reach the voting age and of foreigners who are naturalized, and also by annual diminution through those who fall from the ranks by death. In all civil and social movements that may be retarded by ignorance and prejudice death is a factor of reform, for its effects may hasten success. Through these changes, before the century closes, in every State the illiterate father may be succeeded by sons trained in our public schools.

6. A fraction more than one-half of the male population has reached the voting age, hence there are twelve million boys, ranging from infancy to the verge of manhood, from whom the ranks of voters are annually recruited. Their character, when they reach manhood and become voters, depends upon what they are made during their school age. The character of those who are the voters of to-day may not be changed; but the character of these boys, who are the heirs-apparent to the crown of American citizenship, the voters of to-morrow, depends upon the mental and moral training which they receive in the homes and schools of to-day.

This brings us face to face with the duty of the States and of the nation in regard to the education of these candidates for the ballot. Let me submit some points which will aid in determining the character, scope and importance of this duty.

1. As every boy, born on our soil or brought under our flag by the tide of immigration, is to reach the ballot when he attains to his majority, every boy should receive such measure of education as, properly used, will enable him to readily acquire an intelligent view of all public questions which come before the voters for their verdict at the polls. Schools for the instruction of these youth should be provided at public expense, and their education cannot be safely left to either the wish or the convenience of the parent; in short, if attendance at schools be not voluntary, it must be secured by compulsory means.

2. The fathers of the republic recognized the interest of the nation in education, and indicated that they regarded it a subject for governmental action, by their measures to endow our educational system. Three years before the national Constitution was adopted (1785) the Congress of the colonies set apart one section of land in each township in the Northwest Territory to support schools; and two years later (1787) it made large grants for university education. The fathers of our republic embalmed their convictions and purposes in the Ordinance of 1787—a state paper second only to the Declaration of Independence—a civil covenant that consecrated to freedom a territory containing 244,550 square miles, or two-fifths of the entire domain of the new republic and declared the interest and duty of the Government in the immortal provision:

"Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."—*Art.* 3.

3. The authority of the General Government to make direct appropriations to aid the States in the endowment of an educational system can hardly be questioned in view of what has already been done. Study the magnitude of the land grants in this behalf:

To common schools.....	67,893,919 acres.
To universities.....	1,165,520 "
To agricultural and mechanical colleges.....	9,600,000 "
Total.....	78,659,439 "

This equals 122,905 square miles; nearly double the area of the New England States (62,005 square miles); larger than New England, New York, and New Jersey (117,080 square miles); larger than Virginia, North and South Carolina (118,875 square miles); one-fifth as large as all the territory south of Mason and Dixon's line, excluding Texas. With the average population of the Southern States these grants would contain 2,580,900 people; with the average of Ohio they would contain 9,643,126 people. In the case of a single State, Ohio, the school fund derived from its grants, carried in the form of an irreducible State debt, is $4,289,718 52.

4. The purpose of this policy, inaugu-

rated by the fathers, was to encourage education, because of its relation to good government. It must have been as obvious then as now that the end in view could only be secured by universal education—that every one who grew up in ignorance would, to that extent, defeat the objects of these grants—that is, the logical sequence of these grants for public schools is *universal education*, and that means compulsory education. For the want of this it is plain that the high purpose of the fathers has failed its fullest realization.

5. Some consider a compulsory educational system impracticable; others contend that it is not American in fact and spirit; but I assume that any thing required by the public weal must be right, and will be found practicable when a sentiment in its favor is created. I barely mention two objections to a coercive system.

(*a*) The rights of parents to the time and service of the child; but the State has an interest—yea, rights—in the child that is to be a citizen, and may properly demand a part of the child's time for its preparation for citizenship; and the child has an inherent right to the fair start in the race of life that a common-school education gives—a sacred right whose benefits should be secured to the child by its sovereign guardian, the State, if neglected by the parent.

(*b*) The rights of conscience involved in the parent's wish that the child receive a religious school training. Our Constitution is careful of all rights of conscience, and it is the prerogative of the parent to choose between a parochial and a public school. The case may be met by three just provisions:

(1) That the State shall protect, but not support, denominational or parochial schools.

(2) That every child shall have a given measure of school advantages—attend either a public or private school a given time.

(3) That every teacher, in private as well as in public schools, shall bear a certificate of qualification from the State.

6. Let us look for the moment to the educational effect of the ballot on the voter. Suffrage gives rise to political parties, and parties cannot exist without organization, which means leadership, discussion, and co-operation. These have a place in any method that may be used to put candidates in nomination, and in some degree affect all who participate. The political campaign, often involving censurable measures, and attended with much that is farcical and ludicrous, is a means of political education, and awakens an interest that conserves the welfare of the country.

7. The effectiveness of this political system founded upon the ballot is seen in its results, among which are these:

(*a*) During the century great questions of state—questions growing out of three foreign wars, monetary questions affecting labor and capital in every field of industry, questions connected with and subsequent to the great civil war—all have been met and so settled as to insure peace and general prosperity.

(*b*) Many men have risen to honorable leadership; many have become distinguished statesmen. The ballot called from private to public life Webster, Clay, Lincoln, Garfield, and all that host of talented men who have honored and do honor our country by their service in the legislative, judicial, and executive departments of the State and national governments.

What of the future? Will the secular education of our public schools and the political education incident to our civil system prepare the voter to carry the Government successfully forward? Yes, but the Bible must continue to have a part in preparing the voter for the ballot.

I mention some of the gravest facts which are affecting the results of the ballot now, and are likely to be more potent in the near future:

(*a*) The influence of the foreign population. The trend of this influence is already seen in its effect upon the American Sabbath as well as in the liquor question. 23.74 per cent. of males of voting age are foreigners, and we may assume that one-fifth of the citizens are naturalized voters. I do not state these facts in any spirit of

antagonism. So long as we revere the Declaration of Independence we ought to welcome those who really emigrate to our shores. We do bid the people welcome, but not those notions and customs that begin to mar our civilization.

(*b*) The influence of our cities. Municipal government is already the most defective. Cities increase most rapidly, and gather into themselves the largest ratio of the pauper and vicious classes. One hundred cities of 20,000 population and upward in 1880 contained 9,100,863 people, or 18.45 per cent. of the people of the thirty-eight States, and 29.94 per cent. of this population is composed of foreigners. The government of cities is becoming more difficult as they grow older and larger. How shall they affect the whole problem of government in the near future?

(*c*) The status of the primary meeting. This is the point of control in American politics. The larger conventions, and even the elections, seldom do more than to ratify what has been settled in the primaries. And yet their neglect by the better classes of citizens has made that tyranny of an unscrupulous minority known as "bossism" a possibility and an ominous fact.

Can the training of the *intellect*, then, the aim and end of our secular education, prepare voters for such problems as are thus at hand? I answer, the *conscience* must be educated as well—educated to discriminate quickly and sharply between the right and the wrong in politics—to discern and enforce duty. The only proof of this I offer are two or three illustrations from the past:

(*a*) Although there were slaves in the colonies when the national Constitution was formed, yet the word slavery is not even found in that instrument. In its elimination the fathers were not guided by intellect so much as impelled by conscience.

(*b*) At the same time they provided for the abolition of the slave trade, although it was then carried on under the flag of every nation that had a maritime service. Was this the behest of the intellect or conscience?

(*c*) The slavery question had its place in American politics for half a century. Its ultimate overthrow was a war measure, but why was the result approved by the people? Because their consciences recognized that it was right.

Thus illustrations of the force and province of conscience in determining the course of our public affairs can be drawn from every period of our history. As we turn to the study of the grave problems of state which open before us now and lie in the near future, who can resist the conviction that the right—the absolute right—is the only safe guide; but conscience, quickened and trained, is the discerner of the right.

The centenary of the close of the revolutionary war has been celebrated at Yorktown; but the American revolution, of which that war was the opening episode, still sweeps on. The fathers realized the magnitude of the work, and did their part of it well. Thomas Jefferson, who "poured the soul of the continent into the monumental act of Independence," revealed the controlling force when he said: "Can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are the gifts of God? that they are not to be violated except with His wrath? Indeed, I tremble for my country when I reflect that God is just, and that His justice cannot sleep forever."

The discernments of conscience are voiced in these words, and they indicate how constantly and completely this potent sense co-operated with the intellect in inspiring and controlling the people and their leaders in their public deeds.

So the conscience must be potential in its sway over the voters in order to the perpetuity of our republican institutions. Secular education alone cannot educate the conscience. Benjamin Franklin said: "A Bible and a newspaper in every house—a good school in every district—all studied and appreciated as they merit, are the principal supports of virtue, morality, and civil liberty."

The Bible is the text-book of the conscience, and it must have its place in the education of the American voter.

Sunday School Cause

LIGHT ON THE INTERNATIONAL LESSONS.

By J. S. Chadwick, D.D. (Methodist Episcopal), New York.

October 5, Solomon Succeeding David.—I. Kings i., 22–35. **1884.**

David was about seventy years of age. Adonijah, his son, a young man about thirty years old, was ambitious for the throne. Conspires against his father, taking advantage of the latter's age and feebleness. He knew that David had already selected Solomon as his successor. Joab, the general of the army, and Abiathar, the high priest, joined Adonijah in his attempt to secure the throne. Indeed, at some place near Jerusalem it was announced that Adonijah was king. But the plot failed. God had called Solomon to the throne.

I. A conspiracy disclosed and thwarted. Nathan, as a true prophet of God, informed Solomon's mother, Bath-sheba (v. 22), of Adonijah's assumption of royal dignities, and of the danger she and Solomon would incur in case of his successful usurpation. Bath-sheba immediately sought an audience of the king, apprising him of Adonijah's rebellion, and respectfully reminding him of his royal pledge concerning Solomon (v. 17). Nathan appeared also before the king, and confirmed all that Bath-sheba had said. God's true servants are always ready to speak in defence of His word, and to faithfully make known His commands. Adonijah, by wicked means, had drawn over to his side Joab, the general of the army, Abiathar, the priest (v. 25), and many others who were influential in the kingdom. What filial ingratitude! It is Absalom's conduct repeated. A son in open revolt, and claiming the crown of his yet living sire. But for this conduct David was largely to blame because of his lax discipline (v. 6). Loose administration in the family is likely to show itself in the reckless lives of disobedient children.

II. David appoints his successor to the throne. He renewed his solemn pledge to Bath-sheba that her son Solomon should occupy the throne (v. 30). Succession to the throne not determined by the law of descent. It was given to David to name his successor. The choice had long since fallen upon Solomon, the son whom David regarded as the most capable; the choice was divinely sanctioned and consummated. David pledged Bath-sheba (v. 30) that her son should *that very day* be enthroned. The fidelity and faithfulness of the king might well be imitated by rulers of the present day. A good promise should be kept.

III. Rightful authority publicly recognized. The promptness and firmness with which David acted was based upon his faith in Jehovah's purpose to make Solomon king. Human conduct should ever be influenced by the clear and emphatic teaching of God's truth. What the Almighty enjoins will eventually be approved. David made the appointment as the representative of God, over the nation. He called eminent persons (v. 32) representing the priestly and prophetic orders, together with the captain of the body-guard, to witness before the people, that the proceedings were directed and approved by royal decree. God's authority should be recognized; He will remember all those who obey Him. As the people looked upon and honored Solomon their king, let us receive and serve the Lord Jesus Christ, the King of kings.

October 12, David's charge to Solomon.—I. Chronicles xxii., 6–19. **1884.**

David had expressed a strong desire to build a house for the Lord. (I. Kings viii., 17.) This was denied him, but the promise was given him that his son should execute the work. With David a thing divinely promised was equivalent to the fact accomplished. Let us learn the lesson of a steady and sustaining faith.

I. David made great preparations for the house of the Lord. In proof of his sincerity he had made ready for the building by amassing great treasure and collecting much valuable material. (I. Chron. xxviii., and xxix.) Our time is not always God's time, even for the carrying out of worthy enterprises. Still, we should not

decline preparing the way for those who are to succeed us. David made extensive preparations for the building of the temple. (Vs. 14, 15.) He had engaged all kinds of workmen. He had commanded all the princes of Israel to help Solomon in the work. We should employ all of the forces within our reach for the *upbuilding* of God's spiritual temple. The blessed toil will be taken up by other workers when we have passed away.

II. A king's counsels to his son and successor. God had intimated His purpose to David (vs. 1–10), that he should not build the house of the Lord. There was much other work which he could do, and which must be done before the erection of the temple. Now he assures Solomon, his son, of God's presence and blessing. (V. 11.) How great was his opportunity, and how weighty the responsibility of the hour. The magnitude of the opportunity is enhanced, when we consider the objects to be realized by the building of the temple. Great wisdom promised for the undertaking. (V. 12.) God ever ready to aid those who do His bidding. True prosperity conditioned upon strict obedience. (V. 13.) The Almighty will not pay a premium upon disobedience. We must make and keep our covenant with Him. Watch, work and pray. We need courage and perseverence in the work of the Lord. (V. 13.)

III. David's command to all the people. In the construction of the house of the Lord all must bear a part. Not only the Israelites but the subdued Canaanites, still left in the land. (Vs. 17, 18.) So in the work of building a spiritual temple, all are commanded to do something. We inherit many blessings. The promises are ours. Our labor in the Lord will not be in vain. God had done much for his chosen people and rightly expected much of them. We are the inheritors and possessors of vast resources: shall we not heed the voice of God which bids us arise and build a temple composed of believing souls? As Solomon was given wisdom, so shall we be divinely guided. There is a place for all talents and service of all kinds. Let time, energies and property be consecrated to the establishment of the kingdom of Christ upon earth. Do the work for which God has fitted you.

October 19, Solomon's Choice.—I. KINGS iii., 5–15. **1884.**

David was dead, and Solomon his son, though but twenty years of age, reigned in his stead. He went to Gibeon, one of the ancient seats of worship, and offered sacrifices on its altar. It is thought by some biblical critics that he wished to express thus his desire for God's favor upon his reign, and to win the favor of all the people.

I. The Lord appeared to Solomon. (V. 5.) God revealed himself to him in a dream. Perhaps this vision grew out of his waking thoughts, and the fervor of his devotion. However, the Lord offered him a rare choice of blessings. His soul was agitated with a great need. He bases the request which he is about to make upon God's mercies to his father David. (V. 6.) The faithfulness of the Almighty is a stimulus to prayer. We have the assurance of divine help in the history of God's dealings with his ancient servants. Do not limit God's grace. Because of his youth (v. 7.), the task imposed upon Solomon as king was a very difficult one. This was another ground upon which he justifies himself in the petition which he is about to offer. Then, too, the magnitude of the work and the fact that he was to rule God's chosen nation, appalled him. (V. 8.) It is always a responsible matter to undertake the work of the Lord, whether as preacher, teacher, or parent. We should neither despair nor retire.

II. Solomon makes his choice. He prays for both moral and intellectual wisdom. (V. 9.) His words are few but weighty. He wanted to be a true ruler, possessing a discriminating mind in all his appointments, and to be able to administer justice with sagacity and penetration. He prays that he may ever know the difference between right and wrong, good and bad. When we feel how weak we are, then will we ask God for help. We are invited to make known our requests unto God. Wisdom, courage, strength for duty and endurance are at the command of the believer's prayer.

III. How Solomon's prayer was answered. Although made in a dream, God honored Solomon's choice. (Vs. 10–12.) Undoubtedly his prayer indicated his character, therefore the Almighty came to his relief and gave him all and really more than he had asked. (V. 13.) He was made wise above all other kings. When we sincerely and unselfishly seek the good of others, God will help us, and often surprise us with blessings for ourselves, above and beyond all expectation. Sol-

omon had riches and honor given him; and on the condition of obedience to God's commands, promise of long life also. What a pity that this last condition was not always observed. "Godliness is profitable," etc. Solomon returned to Jerusalem with thanksgiving and made a great feast. (V. 15.) We are encouraged to pray. God will give us tokens of His love. Praise Him for all that He has given. Live for others. Let the standard of life be high, the example pure, and true success shall be realized.

October 26, The Temple Built.—I. KINGS vi., 1-14. **1884.**

Solomon's chief work was the building of the "House of the Lord," which was begun in the fourth year of his reign. For seven and a half years he watched its progress to completion, which was about 1005 B.C. The temple was built upon Mount Moriah, the eastern hill of Jerusalem, where had been Ornan's threshing floor, and where the angel of the Lord had appeared to David. (II. Chron. iii., 1.) To a magnificence unsurpassed did Solomon carry out his father's plans.

I. Size of the temple. Instead of being colossal, it was rather insignificant in size. Reckoning a cubit at eighteen inches, the dimensions of its walls on the inside were about ninety feet in length, forty-five feet high, and thirty feet in breadth. The courts were where the people assembled; but the temple proper was the especial dwelling-place of the Almighty God. "It was a summary of typology, the exponent of great wealth and fine taste—an expression of the natural resources of Solomon's age and the luxurious yet religious impulses of Solomon's nature—a compendious prophecy in stone and cedar."

II. Built of the most costly materials. Great numbers of huge stones, carefully hewn and dressed, from the mountains of Lebanon, or subterranean caverns near Jerusalem. Costly timber from Mount Lebanon, silver from the mines of Spain. Gold was brought from Africa, Ceylon and Arabia. "Ivory from India, and vessels of brass, then prized as gold, from the valley of the Jordan." Assyrian artists wrought in metal and wood, and a skilful Tyrian supervised the making of the temple's lavish and gorgeous decorations. The altar was of pure gold; and the whole house was overlaid with pure gold. So great was the royal munificence that the gold was unweighed, and the weight of the brazen pillars unknown.

III. The persons who built the temple. The workmen were chiefly procured by Solomon from Hiram, king of Tyre. There were miners, hunters, and artists. Thirty thousand hewers of timber, seventy thousand porters of burdens, eighty thousand hewers of stone, was the host of workmen under the control of Solomon for years. We are called to build a spiritual temple.

IV. Completion and significance of the temple. It had its divisions of the Holy of Holies, the Holy Place, and the Porch. Around the building were rooms or apartments for the priests and other attendants. Everything was complete. (II. Chron. v., 1.) It was a visible symbol of the presence of God with His people. "I will dwell among them; I will be their God, and they shall be My people." It is a type of the Church. All peoples shall compose it. They shall come unto Christ from every people, and kindred and tongue. It shall show forth the divine glory. The spiritual temple is being constructed of precious materials—immortal souls. These have been redeemed, not with silver and gold, but by the sacrifice of Him whom we know is greater than Solomon and all his kingly munificence. We have a mission greater than that of the king. Give to Christ the noblest and dearest of your possessions. Think of His sufferings in order to make it possible for man to approach God.

HELPS IN PASTORAL WORK

The True Minister No Failure.

BY T. H. PATTISON, D.D., PROFESSOR THEOLOGICAL SEMINARY, ROCHESTER, N. Y.

One of the brightest features of the minister's work is—he cannot fail. A few weeks only after his arrival in Africa, a missionary died at his post. Had he lived in vain? "I thought," he said, "in coming to Africa, that I was in the path of duty, and that I could be happy in no other field of labor. My mind is still un-

changed ; and should I be taken away, I see no reason for regretting that I came." Death could not rob him who had held forth the word of life, though the hand lifted the torch but for a brief moment, and flinging it forward, itself dropped into an untimely grave. He had not run in vain, neither labored in vain. Leighton speaks of an Eastern king, who "caused to be graven on his tomb two fingers as sounding one upon another, with the motto, *non tanti est*, 'all is not worth that much.'" There are no such inscriptions to be deciphered upon our tombs. Robert Murray McCheyne, and Thomas Spencer, and John Summerfield, and Kingman Nott lived but for an hour. Ah! but that hour was pregnant with immortal consequences. I hold it to be no small matter that in the ministry there is no such thing as bankruptcy. The God for whom we work is a sure paymaster. Our spiritual future is secured to us. You may occasionally find the sometime millionaire in the almshouse. Riches will take to themselves wings. Walter Scott dies a beggar, worn out by the futile ambition to found a family and leave a name. Half a dozen dethroned European kings are now feeding their poor pride with the remembrance of vanished glories. The mausoleum built for the most successful business man in New York begs in vain for the empty compliment of his body. The world is weary of preaching upon the vanity of human glory; and experience is weary of illustrating it. But the annals of the ministry preach no such sermons, furnish no such illustrations.

Of all earthly occupations, the ministry alone can afford to wait the verdict of eternity. It "grows sweet and blossoms in the dust."

The scene painter works with an eye to distant effects. What he does may appear coarse and meaningless, as he lays his colors on. But the right point of view for his picture is not found on the stage, where he is painting it. And so we also toil, under the persuasion that our work shall be viewed from another than this earthly stage. We have regard chiefly for the things which are unseen and eternal. Hereafter, if not here, it shall be made manifest that we have been true to the divine perspective.

In a passage which has deservedly passed into the classics of our language, Gibbon has described the feelings with which he brought his labors as an historian to a close: "It was on the day, or rather night, of the 27th of June, 1787, between the hours of eleven and twelve, that I wrote the last lines of the last page, in a summer-house in my garden. After laying down my pen, I took several turns in a berclass, or covered walk of acacias, which commands a prospect of the country, the lake and the mountains. The air was temperate; the sky was serene. The silver orb of the moon was reflected from the water, and all nature was silent. I will not dissemble the first emotions of joy on the recovery of my freedom, and, perhaps, the establishment of my fame. But my pride was soon humbled, and a sober melancholy was spread over my mind by the idea that I had taken an everlasting leave of an old and agreeable companion, and that whatsoever might be the future fate of my *History*, the life of the historian must be short and precarious." Into the pathetic secret of that "sober melancholy," the Christian minister cannot enter. It is the outlook beyond that for him is weighted with glory. Indeed the charm and fascination of the pastor's life seem to grow upon him with years. How rarely he retires, even if he can. A lawyer, a physician, an engineer might make such changes without stirring the curiosity of an hour. It was a pastor's wife, a woman whose exquisite sensitiveness made her whole life—and especially the life to which her position consigned her—a perpetual suffering, who wrote to her sick husband: "Do get well, so as not to have to leave off preaching the Gospel. My heart dies within me whenever I think of your leaving the ministry. Every day I live, it appears to me that the office of a Christian pastor and teacher is the best in the world."

Who, indeed, that had once felt the glory and the grandeur of the ministry of Christ, could contemplate an abandonment of it so long as to continue in it

was possible? Philip Henry said he would beg all the week in order to be allowed to preach on the Sunday.

"Oh, my dear brethren," cried Rowland Hill, at eighty-nine, "I almost wish to be made young again, if I could but see such days as when I first came and preached at Tottenham Court Chapel, and was in the habit of preaching in the streets and lanes for want of room." "The bull-dog," said the same quaint preacher, "has got old and cannot bark quite so loud. It is a great mercy that he can bark at all." "I would not exchange my pulpit," was the testimony of Richard Fuller, "for all the chairs of all the colleges in the world."

Prophesying Smooth Things.

By T. L. Cuyler, D.D., New York.

There is a temptation which besets both pulpit and pen and tongue to "prophesy smooth things" and shirk unpopular truths. Paul did not make himself popular on that corn ship by predicting storm and opposing a venture before a treacherous south wind. Yet before the gale was over he was the most trusted and respected man on board. There is a theology of south wind and smooth sea that is becoming very current, and it "takes" prodigiously in these days. It suits human nature exceedingly. It sets a low estimate on the exceeding sinfulness of sin and its desert of retribution. It treats very gingerly the primitive justice of God. It hoists no storm-signal in the direction whither so many souls are leading; it practically ignores hell. Even if the voyage here be with some "loss of lading," it holds out the hope of a possible second probation in the unseen world.

However seductive or popular this un-Pauline theology may be, I do not discover it on God's charts, or in his weather tables. If I deceive a soul with any such delusions may not God hold me to a fearful account? Love demands fidelity. However smooth the sea, and however fair the wind before any and every soul yet out of Christ, let such be lovingly warned that the voyage will be with terrible loss, both to lading and to life. In the penitent acceptance of Jesus Christ is the only absolute, complete, perfect and everlasting salvation. Run no risks when your soul is at stake.

QUESTIONS OF THE DAY

Sabbath Observance.

By Bishop John Charles Ryle, D.D. (Episcopal), Liverpool, England.

No. II.

Let me offer two cautions on this subject which are eminently required by the temper of the times.

For one thing, *let us beware of undervaluing the Old Testament.* There has arisen of late years a most unhappy tendency to slight and despise any religious argument which is drawn from an Old Testament source, and to regard the man who uses it as a dark, benighted, and old-fashioned person. We shall do well to remember that the Old Testament is just as much inspired as the New, and that the religion of both Testaments is, in the main and at the root, one and the same. The old Testament is the Gospel in the bud: the New Testament is the Gospel in full flower. The old Testament is the Gospel in the blade: the New Testament is the Gospel in full ear. The Old Testament saints saw many things through a glass darkly. But they looked to the same Christ by faith, and were led by the same Spirit as ourselves. Let us, therefore, never listen to those who sneer at Old Testament arguments. Much infidelity begins with an ignorant contempt of the Old Testament.

For another thing, *let us beware of despising the law of the Ten Commandments.* I grieve to observe how exceeding loose and unsound the opinions of many men are upon this subject. I have been astonished at the coolness with which even clergymen sometimes speak of them as a part of Judaism,

which may be classed with sacrifices and circumcision! I have wondered in my own mind how such men can read them to their congregations every week! For my part, I believe that the coming of Christ's Gospel did not altar the position of the Ten Commandments one hair's breadth. If anything, it rather exalted and raised their authority. I believe that in due place, and proportion, it is just as important to expound and enforce them as to preach Christ crucified. By them is the knowledge of sin. By them the Holy Spirit teaches men their need of a Saviour. By them the Lord Jesus teaches His people how to walk and please God. I suspect it would be well for the Church if the Ten Commandments were more frequently expounded in the pulpit than they are. At all events, I fear that much of the present ignorance on the Sabbath question is attributable to erroneous views about the Fourth Commandment.

(2) Concerning *the object and purpose* for which the Sabbath was appointed I feel it imperatively necessary to say something.

There is no part of the Sabbath question about which there are so many ridiculous mis-statements put forward as about this. Many are raising a cry in the present day, as if we were inflicting a positive injury on them in calling on them to keep the Sabbath holy. They talk as if the observance of the day was a gloomy, dull business, and its requirements a heavy yoke, like circumcision and the washings and purifications of the ceremonial law. They rail at ministers of religion for defending the Sabbath, as if they only wanted it kept for their own selfish ends. They insinuate that our motives are not pure, and that we feel "our craft in danger." And all this sounds very plausible in the ears of ignorant persons.

Once for all, let us understand that all such statements are founded in entire misconception, and are rank delusions. The Sabbath is God's merciful appointment for *the common benefit of all mankind.* Our Lord Jesus Christ distinctly says it was "made for man" (Mark ii., 27); not for the Jews only, but for the whole human race. It is given for the good of all classes: for the laity quite as much as for the clergy. It is not a yoke, but a blessing. It is not a burden, but a mercy. It is not a hard, wearisome requirement, but a mighty public benefit. It is not an ordinance which man is bid to use in faith, without knowing why he uses it. It is one which carries with it its own reward. It is good for man's body and mind. It is good for nations. Above all, it is good for souls.

(*a*) The Sabbath is good for man's *body.* We all need a day of rest. On this point, at any rate, all medical men are agreed. Curiously and wonderfully made as the human frame is, it will not stand incessant work without regular intervals of repose. The gold-diggers of California soon found out that. Reckless and ungodly as many of them probably were, urged on as they were, no doubt, by the mighty influence of the hope of gain, they still found out that a seventh day's rest was absolutely needful to keep themselves alive. Without it they discovered that in digging for gold they were only digging their own graves. I firmly believe that one reason why the health of working clergymen so frequently fails, is the great difficulty they find in getting a day of rest. I am sure if the body could tell its wants, it would cry loudly, "Remember the Sabbath day."

(*b*) The Sabbath is good for man's *mind.* The mind needs rest quite as much as the body. It cannot bear an uninterrupted strain on its powers. It must have its intervals of leisure to unbend and recover its force. Without them it will either prematurely wear out, or fail suddenly like a broken bow. I have been credibly informed that the testimony of old Mr. Wilberforce, the famous statesman and philanthropist, on this point was very striking. He declared that he could only attribute his own power of endurance to his regular observance of the Sabbath day. He remembered that he had observed some of the mightiest intellects among his contemporaries in Parliament fail suddenly at last, and their possessors come to melancholy ends. And he was satisfied that in every such case of mental shipwreck the true cause was neglect of the Fourth Commandment.

(*c*) The Sabbath is good for *nations.* It has an enormous effect both on the character and temporal prosperity of a people.

I firmly believe that a people which regularly rests one day in seven will do more work, and better work, in a year than a people which never rests at all. Their hands will be stronger, their minds will be clearer, their power of attention, application, and steady perseverance will be far greater. What two nations on earth are so prosperous at this day as Great Britain and the United States of America? Where shall we find on the globe so much energy, so much steadiness, so much success, so much public confidence, so much morality, and so much good government as in those two countries? Let others account for all this as they please. I say, without hesitation, that the grand secret of it all has been the observance of the Sabbath. Great Britain and the United States, with all their sins, are the two most Sabbath-keeping nations on earth. They have given up seven years of good working days in the last fifty years to keeping the Lord's Day holy. But have they lost anything by it? No, indeed! None speaks more decidedly on that point than Lord Macaulay. The two Sabbath-keeping nations are the most prosperous nations in the world. Sabbath-keeping, no doubt, appears to lose a nation a seventh part of its time, and is a tax of fourteen per cent. on its income. But we may depend it is the best tax we pay!

(*d*) Last, but not least, the Sabbath is an unmixed good for man's *soul*. The soul has it wants just as much as the mind and body. It is in the midst of a hurrying, bustling world, in which its interests are constantly in danger of being jostled out of sight. To have those interests properly attended to, there must be a special day set apart. There must be a regularly recurring time for examining the state of our souls. There must be a day to test and prove us, whether we are prepared for an eternal heaven. Take away a man's Sabbath, and his religion soon comes to nothing. As a general rule, there is a regular flight of steps from "no Sabbath" to "no God."

(*To be continued.*)

Christian Edification.

True Sympathy the Result of Suffering.

By W. M. Taylor, D.D., LL.D. (Congregational), New York.

He who has passed through trial can feel most tenderly for those who are similarly afflicted. This is so true that the inspired writer has said even of Jesus, "In that He himself hath suffered, being tempted, He is able to succor them that are tempted;" and indeed, in one aspect of it, the very necessity for the Incarnation is found in the principle which I have just enunciated. To have a sympathizing God we must have a suffering Saviour, and there is no true fellow-feeling with another save in the heart of him who has been afflicted like him. Nay, more; the having suffered like another impels us to go and sympathize with him. Those of us who have lost little children feel a prompting within us to speak a word of comfort to every parent who is passing through a similar experience.

Indeed, it was in connection with an affliction of that sort that my attention was first drawn, some twelve years ago, to this. I had just a few weeks before buried a beloved daughter, the light of the household, and the darling of all in it, and had gone to attend a meeting of synod where an honored minister, who had been through the same trial oftener than once before, came up to me and took me by the hand, and said to me, with a reference to my sorrow, "By these things men live." That was all, but each successive year since then has given a new verification of his words; for oh! how often in the interval have I been enabled to comfort others with the comfort with which I have been comforted of God, and the efficacy of the consolation lay largely in the fact that it was offered by one who had proved its value for himself.

We can not do good to others save at a cost to ourselves, and our own afflictions

are the price we pay for our ability to sympathize. He who would be a helper must first be a sufferer. He who would be a savior must somewhere and somehow have been upon a cross; and we can not have the highest happiness of life in succoring others without tasting the cup which Jesus drank and submitting to the baptism wherewith He was baptized. Every real Barnabas must pass to his vocation through seasons of personal sorrow—and so, again, we see that it is true that "by these things men live." The most comforting of David's Psalms were pressed out of him by suffering; and if Paul had not had his thorn in the flesh we had missed much of that tenderness which quivers in so many of his letters.

HELPFUL HINTS FOR WORKERS

Wakefulness and How Avoided.

By Daniel Lewis, M.D., New York.

No II.

Many a young man or woman with an hereditary tendency to consumption might be alive and well to-day whose first errors of nutrition and lowered vitality, ending in death, were the result of late hours and insufficient sleep. So long as all the bodily functions are regular, and the periods for repair are *strictly* observed, a man who is the subject of a hereditary tendency to consumption is in no danger. I recall a striking example of a family in which both parents died of consumption, and in which the existence of hereditary tendency was painfully manifest. Two children died before reaching manhood. A third one reached thirty years in safety. He was a brilliant scholar, and gave promise of taking a high rank among American poets. An inordinate ambition prompted him to incessant literary labor, night and day. He began to grow pale, nervous, and irritable. His first volume of poems received the reception he coveted, but he never lived to write another. His young wife shared his ambition, and aided him in his work, and although she belonged to a healthy family, the same causes resulted in her death also. The remaining members of this unfortunate household were naturally filled with dread of a similar fate, but a rigid adherence to the laws of health relating to sleep, out-door exercise, and mental relaxation (for they too were brain-workers) averted the danger, and they have now passed the age at which the disease is likely to occur.

Nearly all phases of nervous exhaustion are the result of insufficient sleep in the beginning, or are rendered more obstinate and destructive thereby. Many forms of insanity have been caused by a protracted loss of sleep.

Following in the wake of the irritability, mental fatigue, and impoverished blood referred to are derangements of the digestive organs, and then disorders of the circulation. This is usually first noticed in irregularity of the heart's action. The pulse becomes intermittent, and thereby begins another train of symptoms affecting the nutrition of every organ in the body. This condition is more often observed in those who are engaged in working against time, such as the printers, reporters, and others who furnish us our indispensable morning papers—the *voluntarily* wakeful men. The same causes affecting the workers on our morning papers apply to all others, in a greater or less degree, who work at night; and we may lay it down as a proposition that day-workers are more exempt from wakefulness than the night-workers.

Farmers, mechanics, and laborers are seldom the victims of wakefulness. They all reach that point of muscular fatigue which is most conducive to refreshing sleep, unless they are so inconsiderate as to work too many hours and carry that fatigue to the point of exhaustion.

It is a popular belief that brain-work-

ers are especially liable to disease, and among others insomnia, but a careful consideration of this question reveals the fact that, as a class, they are longer lived than many others and are exempt from most of the diseases traceable to occupation. When the labor of the brain is carried on with evenness and order, brain-work is healthy work. "The brain," says Dr. Richardson, "is the most enduring of organs; the organ that admits of most change; the organ that can rest in its jaded parts, and work in parts that are not jaded, at one and the same time. Mental work, and even hard mental work, is, therefore, conducive to health of life and length of days. The dangers of brain-work are from extreme strain or shock, affecting the gray matter of the cerebral structures—strain induced either by persistent and prolonged struggle, or by sudden and vehement shock conveyed by the senses and translated too urgently into conscious or unconscious action." Hence it is that we see those who do a vast amount of mental labor in safety, if it be sufficiently varied to allow the different portions of the brain to recuperate. Medical men work more hours, probably, than those of any other profession, with what we would suppose would be a destructive irregularity in the hours of eating and sleeping, and yet they are as a class healthy and sleep soundly, provided their patients manifest their appreciation of their labors by supplying a liberal income. When that is wanting, an element of mental anxiety for the present and future welfare of those dependent upon them is the direct cause of wakefulness, demoralization and premature decay. The duties of the physician are so varied; the annoyances and satisfactions are so happily mingled, and every faculty of the mind is called into activity with such rapid rotation, that primary brain exhaustion is rare among the medical fraternity. Clergymen are much more frequently victims of wakefulness, and the cause is not so much the nature of the work, as the vicissitudes to which I just alluded. It is true that certain portions of the brain are somewhat overtaxed sometimes, but I cannot conceive of anything more inspiring, more satisfying, or more healthy than a consideration of the principles underlying and vivifying our religion, when such labor is governed by faith in its divine authority. But the physical needs of the clergyman are the same as those of others, and with the short pocket-book they usually have, it is to be expected that anxiety for the morrow will often rob them of the sleep so much needed. Is it not true that a man who has voluntarily taken the down grade toward perdition is not entitled to safe conduct back again without paying his conductor's expenses? I have recently read of a clergyman of first-rate ability whose congregation sent a committee to inform him that his preaching lacked energy and force, and to ask him to so change his style that it would be satisfactory. He listened patiently and promised to do better and succeeded to their satisfaction. It became known after a while that he borrowed five dollars of one of his rich deacons every Saturday night and returned the same bill every Monday morning. They were paying him only $400 per year, and the consciousness of having even a borrowed five dollar bill in his pocket had sufficed to change the character of his sermons. There is no doubt that the ownership of a few more "sheckels" would cure many an overworked minister of his wakefulness.

Among the large class who follow commercial occupations, insomnia is quite frequent, and sometimes exceedingly difficult to overcome. The explanation lies in the persistent and prolonged struggle for one common object, the accumulation of wealth. So strong is this desire among the successful that it becomes a passion, and like all other passions, when allowed uncurbed exercise, it rapidly exhausts the nerve centres beyond the point where healthy sleep is possible. With the entire list, from the proprietor down to errand-boy, in our large commercial houses, including clerks, book-keepers, travelling salesmen and cashiers, there is that everlasting, monotonous, yet intensely active employment of a *single set of brain faculties*, which I have already

mentioned as one of the surest causes of wakefulness.

With the unsuccessful commercial man the wear upon mind and body is greatly augmented by the chagrin and mortification at his failure. Such men are very sensitive and the successful one is very intolerant and uncharitable to his poor rival. He is a poor manager, they say, has no business tact, has an extravagant family, some worthless boys; in fact he is blamed for even undertaking to do any business at all, and even the pity which they would bestow upon an unknown heathen is withheld from their neighbor. Of course such censure makes it almost impossible for him to renew the conflict if he would, and wakefulness is often the first of a long train of symptoms ending in premature decay, melancholia and suicide.

Let me mention one other class of men who are exceedingly poor sleepers, namely, brokers. They are the men who continually flock to physicians' offices for the "compound oxygen" treatment, who are the patrons of electric belts, and liver pads, and hop tonics, and massage, and cordials, and bitters, and every conceivable remedy to increase the margin of life that is left them. Their hours of actual labor may be short, but the time is spent in a continuous cyclone of excitement, and it is not strange that such work sweeps away all that is most necessary for healthful living, even including their moral senses sometimes. There are so many of this class, victims of wakefulness, that I often wonder if there be any who enjoy the luxury of an unbroken night's sleep.

(*To be continued.*)

PRAYER MEETING SERVICE

The Afterwards.

By Rev. Smith Baker (Congregationalist).

What follows a prayer-meeting is more important than what precedes it. The meeting is not done when the benediction is pronounced. Its power depends upon the character which follows it. The man who prays like a saint in meeting, but is cross to his wife and snappish to his children and beats his horse at home, is death to a prayer-meeting. He had better pray in secret until he has a kindly spirit before he leads others in prayer. The woman who weeps and mourns over the low state of Zion in the social meeting, but goes around gossiping about others the next day, had better read her Bible in silence and learn of her husband at home. She is the kind of woman St. Paul did not mean should speak in meeting. The wife and mother who is so religious that she neglects her family, her household duties, her children, that she may go to meeting and exhort faithful mothers to serve the Lord, had better be sure she has a good, well-cooked, warm supper for her tired husband, and a clean, well-made bed for the little ones, and that home is made the sweetest place on earth to her family, and then her words in social meeting will have power. Public zeal is no substitute for true wifehood or motherhood.

The man who is stingy and mean and grasping and overbearing in trade had better not talk in prayer-meeting. Men do not want to hear him. Sinners laugh at him. And the minister dislikes to see him rise. A stingy man is no help to the cause of Christ. He may talk like an angel and pray like an apostle; his words and his prayers do no good but to gratify his own selfishness. We once knew a close-fisted, penurious professor who had a great flow of words and loved to "exercise his gift" in long exhortations to sinners in the social meeting. At a certain time the meeting-house needed repairing to the extent of a few dollars, and a good, generous-hearted "sinner," who was ever willing to do his part in all expenses, went to this man for his contribution. But he was full of excuses—"so many ways for money;" he was "poor" (which was not true), and did not know as the

house needed it—at any rate, he "could not give." The non-professing man heard him through, and then said, "Very well, do as you like, but next Sunday night, when you rise to exhort sinners, look at me and remember I am paying your part of repairing the meeting-house." The rebuke was keen but deserved. A selfish man's words are powerless for good.

Again, the man who is low and impure in his conversation, who tells young men indecent stories, had better keep still. He is not the one to lead them to Christ. There must be character after the prayer-meeting to give power to its words—not simply honesty or morality, but generosity and gentleness; a large-hearted, firm, living character—downright goodness. Then a man's words may be never so simple, but men will believe them because they believe in him. Oh, brethren, you know not what burdens we ministers have to bear among sinners because of your overbearing meanness.

Another thing after the prayer-meeting is to follow it up with private prayers and words. How many people there are who speak every week in prayer-meeting, but do not speak once a year in private to anyone upon religion. Sinners should feel you mean what you pray and say, because of gentle words spoken to them when alone.

And then when the prayer-meeting is followed up by a Christ-like life and private faithfulness, it will grow in power over those who conduct it, and they will grow in power in it; it will grow in power over the unsaved, and the unsaved will find Christ in it; and it will become the furnace-room of the church where its fires will be kindled, and the preaching will feel its influence until the preacher wakes up and his words shall burn in demonstration of the Spirit and in power. Brethren, keep the small sticks burning in the social meeting, and the pulpit will never grow cold. Fire up! Fire up! and down stairs and up stairs will meet. —*Morning Star.*

THE PULPIT TREASURY IN THE FAMILY.

How to Make Home Attractive.

By William Aikman, D.D. (Presbyterian).

There is such a thing as throwing round a home so many beautiful things—I do not mean beautiful in art to catch the eye, but beautiful in thought and association, to hold the heart—that children shall cling to it with an undying love. The point which we have before us is that of binding our children to us; and I believe that here, in making homes pleasant, is an instrumentality whose importance is not understood as it ought to be. The complaint is often made by parents, and with sadly too frequent truthfulness, that as soon as their children become old enough to mingle in society, their home is forsaken, they seem uneasy and restless when compelled to remain even for a single evening there, and almost any other place seems to be preferred to that where fathers and mothers and brothers and sisters are found. This complaint is made with a tone of deep regret; but at the same time, perhaps, the parents who make it have no suspicion that, after all, the cause of what they deprecate is found in themselves. No child, however sentimental, will love a home simply because it has the name of one. If we would have our children love it, we must make it lovely—we must give them something to love in the home.

Now if the principal ideas which a child has of his home are, that it is a place where he gets his meals, and where he sleeps; where, if he is little, he is perpetually found fault with; where he must keep quiet; where at nightfall he must sit stupidly waiting till bed-time; or, if he has grown older, he can only deem it a dreary room in which he must employ himself as best he may, while the father sits at his paper or dozes in his chair, and the mother is silently busy with her sewing or her book—if such be the aspect of home, one need not wonder that children learn to look elsewhere for pleasure and seek to find amusement in theatres and other questionable places. Let the table be the happy meeting-place of

a merry group, and not a dull board where a silent, if not sullen, company of animals come to feed; let the meal be the time when a cheerful laugh is heard, and good things are said; let the sitting-room at evening be the place where a smiling company settle themselves to books or games, till the round of good-night kisses is in order; let there be some music in the household—music not kept like silk and satins to show company, but music in which father and mother and sister and brother join; let young companions be welcomed and made for the time a part of the group, so that daughters shall not deem it necessary to seek the obscurity of back parlors with intimate friends, or to drive father and mother to distant apartments; in a word, let the home be surrounded by an air of cozy and cheerful good-will; then children need not be exhorted to love it—you will not be able to tempt them away from it.

Family Cheerfulness.

By Charles Stanford, D.D. (Baptist), London, England.

Cheerfulness has a blessed use when made to grace and brighten the society of home. Unless we are forced to live unnaturally, there are daily intervals in the course of the most breathless drive, the most grinding care, and the most dreary prose, when parents and children can be companions, when the soul can put off its out-door dress, dress of work or dress of ceremony; can stop the mill, and change the air of life; and when, the world shut out, it can resign itself to the charm of home. At such intervals, the play of wit and humor will often aid love, aid confidence, make gentle gaiety take the place of gloom, soften harshness, round off angularities, and brace the strength for duty. Perhaps, even at such times, there are parents who think that all talk should be severely practical, and who are hushed into terror by the warning, more solemn to them than a tolling bell, "For every idle word that men shall speak, they shall give account thereof at the day of judgment." It should be remembered that the phrase, *πᾶν ῥῆμα ἀργὸν*, rendered "idle word," only means every word not *working anything*, or every word *yielding no return*. And I venture to say that the "idle words" most likely in, and dangerous to a Christian family, in holiday moments of the family life, are words about church and chapel politics; words of censure and disparagement, words on the faults and follies of Christians not present, especially those of Christians in office; words spoken by the leaders, or words which the young and tender witlings of the circle are thought prodigies of genius for speaking—these are the truly idle words; but words are not idle, even though they have some nonsense in them, which work some good result, and yield some good returns in the way of promoting happy confidence and healing rest.

Some who read this may think that these are only vague generalities, with no power to help you much. You want something like a Gospel. Remember the New Testament guides us by principles rather than by rules. "Christ institutes little, but inspires much;" the life His Spirit gives makes its own enactments, weaves its own formations, and, on questions like these, utters its own Yes or No!

In the power of the Holy Ghost, we have to win young souls to Christ by showing that holiness is happiness, and by alluring them away from everything that can impair the delicacy of holiness. We have by daily life to contradict the devil's lie that religion is a thing of tears, and fears, and frowns. We have to show by radiant illustration that ours is not a gloomy heaven, nor a gloomy Christ, nor a gloomy grace of God; we have to show that to none is life more sweet, beautiful, and winsome than to those who have lost all fear to die; we have to convince them, not so much by what we were as by what we are, that those who are on the right side and in the true Saviour, alone know the meaning of the strain, "When the Lord turned our captivity, we were like unto them that dream; then was our mouth filled with laughter and our tongue with singing; then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad."

"God," said an ancient rabbi, "invented laughter and gave it to his children." Yes, and while, by the seal of His Spirit and the solemnity of His presence, He keeps us from extremes, the Lord of Gladness smiles upon our smiles.

I meant to have written of the need of *prayer;* but this is so obvious, the thought of it so penetrates the whole of the article, that I must leave you to make your own remarks on it from your own full hearts, and will now close by saying:

What you do, do quickly. To me, the memories and associations of the past are all of a nature to deepen the solemnity of our subject, and to hurry the sense of urgency that belongs to it. The thought makes me say that, if you would be blessings to those who are now children, you must "take time by the forelock." I am not commissioned to address any one who has put off parental work until the child is nearly old enough to be under a roof of his own, but only to make an appeal to those whose children are now little. To such I say, Your time is *now;* and it may be, now or never. We read, in Gothic story, that once when a king was setting out for the wars, an old knight met him at the castle gate, mourning that his own limbs were now too old for the brunt of battle, but comforted because he had the honor of presenting for the service of the state, instead of himself, his eight brave sons. In the name of Christ, and in the strength of God, be faithful to your charge; then, in answer to your prayer, and in benediction on your deeds, "Instead of thy fathers," and instead of thyself, "shall be thy children, whom thou mayest make princes in all the earth."

Mission Fields

Religion Among North American Indians.

By Arthur Mitchell, D.D. (Presbyterian).

No. I.

The missions of the Foreign Mission Board of the Presbyterian Church among the North American Indians have been long established, and yet they are not very fully known. This may arise partly from the fact that they have not, like other missions, dealt with large numbers, nor with the independent and powerful nations of the world. It is, however, worthy of being known how large a part of the foreign mission work of the Presbyterian Church has always been given to the Indians. This is a fact hidden from many minds. A curious illustration of this is seen in the report issued by the Indian Peace Commissioners in 1879. This is in general an able and candid document, and it may be doubted whether any body of civilians in the last half century have pleaded the cause of the Indians more powerfully than they, or accomplished more for them than they, in conjunction with General Grant. And yet the ignorance under which these distinguished gentlemen labored, as regards Christian missions among the Indians, is astonishing. In the midst of their report they make the following statement, reflecting strongly on our foreign mission efforts: "While our missionary societies and benevolent associations have annually collected thousands of dollars from the charitable to be sent to Asia and Africa for the purpose of civilization, scarcely a dollar is expended or a thought bestowed on the civilization of the Indians at our very doors."

These gentlemen evidently were not aware that the American Board of Commissioners for Foreign Missions, with which Presbyterians co-operated for sixty years, has sent not less than 530 laborers among the North American Indians, and expended in their behalf about $1,300,000. Nor of the further fact that, since 1833, to go no further back, our present Presbyterian Board of Foreign Missions has commissioned about 380 missionaries to sixteen different tribes, and expended for them $525,000, the free gifts of our churches, besides $520,000 more entrusted to it by

the Government for educational work, for which the Board was accountable, and furnished vouchers.

Here is a work by the two foreign mission boards, through which Presbyterians have acted, contributing over $1,800,000, and sending out over 900 missionaries to the Indians. And it is the testimony of Commissioner Price in his report for 1882 that no other method for the elevation of the Indians is to be compared with the labors of Christian missionaries among them.

These facts justify the action of the churches of the Cleveland Presbytery, action which should be shared in by all the churches of the country far and near, in organizing an Indian Rights Association, in not only lifting up their voice in behalf of the Indians in their own congregations, but in addressing Congress on the subject of their wrongs. Take the case of the Nez Perces Indians, whose wrongs have been so vividly set forth of late by Rev. George L. Spining, D.D., of Cleveland. The American Board of Foreign Missions sent its missionaries to that tribe in the year 1835. The famous route over the Rocky Mountains to their land, engraved on the map, as discovered and pursued by the United States civil engineers under Fremont, had been traversed by our foreign missionaries, by Dr. and Mrs. Whitman, and Dr. and Mrs. Spalding, on their errand of love, two years before the expedition of the great pathfinder. And the Nez Perces continue to this day as one of the missions of our Board. They have been the steadfast friends of the white man, except when once aroused to a spasm of superstitious ferocity by the wiles of Jesuits among them, in which some of the earliest missionaries were killed. From that spasm, however, they recovered, welcomed back the missionaries whom they had hunted for their lives through the forest, and nearly 600 of them are now members of the Presbyterian Church. They are a civilized, self-supporting, noble tribe. The exiles of this tribe, in the Indian Territory, are Presbyterians, and the devoted Indian pastors who have sacrificed themselves in laboring for the souls of these exiles, are men converted and trained under the missionaries of the Foreign Board, in far off Idaho. Their instruction they received from two remarkable women, the Misses McBeth, who have been and still are supported by the Women's Presbyterian Foreign Missionary Society of Philadelphia, the society to which all the women's foreign missionary societies of the Cleveland churches are auxiliary.

It seems not to be generally known even in our own churches, that the very first mission to any heathen people ever undertaken by any minister of the American Presbyterian Church was a mission to the North American Indians. I refer to Rev. Azariah Horton, of the Presbytery of New York, who was commissioned in 1741. The second was David Brainerd, also of the Presbytery of New York, who gave his life to the Indians in their wild homes.

From that day to this the foreign mission work of the Presbyterian Church has always had the Indians full in its eye. They have sent their missionaries to the Delawares, Susquehannahs, Tuscaroras, Oneidas, Senecas, Cattaraugus, Mackinaws; to the Osages, both in Arkansas and Missouri; to the Chippewas in Northern Michigan, and also on Lake Superior; to the Maumees and Wyandots; to the Seminoles, Creeks, Chickasaws, Choctaws, Weas, Otoes, Iowas, Omahas, Kickapoos, Winnebagoes, Dacotahs or Sioux, Spokans and Nez Perces. The more formal beginning of our present board of foreign missions was in the year 1833, and in that year Rev. William Smith made an exploring tour among the Shawnees, Delawares, Kickapoos, Kansas, Ottawas, Weas, Iowas and Omahas. As a result of this tour, in the same year, Rev. Joseph Kerr and Rev. Wells Bushnell, with their wives, also Miss Martha Boal and Miss Nancy Henderson, established a mission to the Indians on the Kansas River, the first mission station ever occupied by what is now our Presbyterian Board of Foreign Missions. Before this, in the same year, however, only one missionary had been commissioned by the Board, the Rev. John C. Lowrie, D.D., destined for Northern Hindustan.

(*To be continued.*)

BEAUTIFUL THOUGHTS

O God, I think Thy thoughts after Thee.—*Kepler.*

A man's greatest ornament is his work, and he always consults his dignity by doing it.—*Carlyle.*

Mourning after an absent God is an evidence of love as strong as in rejoicing in a present one.—*F. W. Robertson.*

A Christian's experience is like a rainbow, made up of drops of the grief of earth and beams of the bliss of heaven.—*Thomas.*

True repentance has a double aspect: it looks upon things past with a weeping eye, and upon the future with a watchful eye.—*South.*

Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trials of extraordinary graces.—*Matthew Henry.*

We never read that Joshua's hand was weary with wielding the sword, but Moses' hand was weary with holding the rod. The more spiritual the duty, the more apt are we to tire of it.—*Spurgeon.*

Love is a flame that burns even in the midst of the great deep. "Many waters cannot quench His love, neither can the flood drown it." It triumphs over all. It *never faileth*, either in time or in eternity.—*J. Wesley.*

Every event in this world is a syllable breaking from the lips of God. Every epoch in affairs is a completed sentence of His thought; and the great stream of human history is God's endless revelation of Himself.—*Rev. J. H. Ecob.*

He that gives all, though but little, gives much; because God looks not on the quantity, but to the quality of the givers. He that desires to give more than he can, hath equalled the gift to his desire, and hath given more than he hath.—*Quarles.*

A book is a living voice. It is a spirit walking on the face of the earth. It continues to be the living thought of a person separated from us by space and time. Men pass away; monuments crumble into dust—what remains and survives is human thought.—*Smiles.*

Human love, when deep and true, is never ashamed of the lowliness of its object. A truly noble nature recognizes a friend the more he needs help. Though we are mean, and low, and despised, yet Christ is not ashamed of us, because He loves us.—*Rev. Newman Hall.*

Not to myself shall I ungrateful cling;
Lord, to Thy feet my wearied soul I bring!
Here is my hand—oh, clasp it, Lord, in Thine,
And lo! what power, what hope, what joy are mine!
Not in myself—in Thee.
—*Word and Work.*

I find these two truths a stay to my soul: the efficiency of the atonement, and the stability of the promise. Just now this seems my all, and enables me to look up to God as my Father, although I am His sorrowing child; for as I think of my sins and sinfulness, it almost seems as I must sorrow even in the land where sorrow shall be no more known.—*Evans.*

I reach a duty, yet I do it not—
And therefore see no higher; but, if done,
My view is brightened, and another spot
Seen on my moral sun.

For, be the duty high as angel's flight,
Fulfil it, and a higher will arise,
E'en from its ashes; duty is infinite—
Receding as the skies!

And thus it is; the purest most deplore
Their want of purity! As fold by fold,
In duties done, falls from their eyes, the more
Of duty they behold.

Were it not wisdom, then, to close our eyes
On duties crowding only to appall?
No! duty is our ladder to the skies,
And, climbing not, we fall.
—*Leighton.*

In that great day, how insignificant shall appear the offices or honors, the wealth and the comfort of the earthly life, compared with the crown that shall be given to those who have conquered souls for Christ! Could I live a thousand years, I would proclaim the divine message; but almost as soon as we learn how to live we must die. Had I a thousand lives, they should all be spent in the ministry of the Word. If I could, I would inspire you with the noblest ambition; I would give you strength to bear away the gates of the enemy and to overcome my Master's foes; I would commission you to win triumph after triumph; I would strengthen you so that "one of you should chase a thousand and two of you put ten thousand to flight." I have not the strength; but there is One who has.—*Bishop Simpson.*

35. Faithful Unto Death.—REV. ii., 10.

When the battle of Carioli was being won through the stimulus given to the soldiers by the impassioned vigor of Caius Marcius, they mourned to see their leader covered with wounds and blood. They begged him to retire to the camp, but with characteristic bravery he exclaimed, "It is not for conquerors to be tired!" and joined them in prosecuting the victory to its brilliant end.

36. The Healing Leaves.—REV. xxii., 2.

Ibu Batuta, the celebrated Mussulman traveller of the fourteenth century, speaks of a cypress-tree in Ceylon, universally held sacred by the natives, the leaves of which were said to fall only at certain intervals, and he who had the happiness to find and eat one of them was restored at once to youth and vigor. The traveller saw several venerable Jogees, or saints, sitting silent and motionless under the tree patiently awaiting the falling of a leaf.

37. The Profitableness of Religion.
—I. TIM. iv., 8.

Col. A. J. Edgerton, while commanding a brigade in Louisiana, in which sickness and death were extremely prevalent, was requested to prohibit religious meetings, as "religion tended to depress the spirits of the men," and to injure their health. He caused a careful examination to be made, and learned that, while two-fifths of the whole regiment had died, only one-eighth of the Christians in it had died.

38. The Best Gift.—PROV. xxiii., 26.

In the old schools of philosophy it was usual for the pupils to bring a present to their teacher at the commencement of each term. On one of the occasions when the disciples of Socrates one by one were going up with their gifts a poor youth hung back. But when all the others had presented their gifts he flung himself at the feet of the sage, and cried, "O Socrates, I give thee myself." And this is the gift which the Lord Jesus asks of you. Give Him your heart yourself.

39. The Voluntary Deputy.—GAL. ii., 20.

Before the battle of Hatcher's Run, a Christian soldier said to his comrade, "You are detailed to go to the front, while I am to remain with the baggage. Let us change places. I'll go front; you remain in camp." "What for?" said the comrade. "Because I am prepared to die, I think, but you are not." The exchange was made. The thought of the self-sacrifice of his friend, and his readiness for the exposure of life or the realities of death led the unsaved soldier to repentance and a like preparation for life.

40. The Unfailing Harvest.—HOS. viii., 7.

There is an old story of a Frenchman who persuaded some Missouri Indians to exchange fur for gunpowder, representing that they could obtain a fine crop by sowing it. They prepared a field, and sowed the powder, and set a guard to watch it. As it did not come up, they saw that they had been deceived. Some time after the partner of the deceiver visited these Indians with a large stock of goods for the purpose of trade. The Indians each took such things as pleased him, till all were gone. The Frenchman went to the head chief and demanded redress. The chief assured him that full justice should be done as soon as the harvest of gunpowder should be gathered. This was poor consolation for his loss, but such a rebuke as his partner's perfidy deserved.

41. Christian Progress.—EXOD. xiv., 15.

Spain once held both sides of the Mediterranean at the Straits of Gibraltar. So highly did she value her possessions that she stamped on her coin the two pillars of Hercules (as the promontories of rock were called), and on the scroll thrown over these were the words, *Ne plus ultra*—"No more beyond." But one day a bold spirit sailed far beyond these pillars, and found a new world of beauty. Then Spain, wisely convinced of ignorance, struck the word *ne* from the coin, and left *plus ultra*—"more beyond." How many a man whose conceit is great, thinks he has reached the limits of knowledge when further investigation would open to him a continent of truth before unknown!—*Bishop Simpson.*

42. Premonitions of God.—ACTS xvii., 28.

The astronomers, Leverrier and Adams, in separate countries at the same time, observing certain motions among the spheres which could not be accounted for by any known cause, concluded that there must be a body not yet discovered somewhere in the region of space in which the disturbances were observed. Seeking in the direction thus indicated, they found the far distant and hitherto unknown world. So Greek philosophy was able, from the appetites and vacancies of the human mind, which all the idols could not satisfy, to determine that there must be some god hitherto from them concealed, to whom these appetites pointed, and without whom they could not be satisfied. Their skill could discover in a general way their need, but they could not by their searching find the missing portion for a human soul.—*Arnot.*

MONTHLY SURVEY

The new mayor of Shanghai is a native Christian.

The drink-bill of Paris is footed up, showing the sum of $115,000,000.

There are 27 Women's Missionary Societies in this country; 4 in Canada; 4 in England; 2 in Germany and 1 in Sweden.

Gen. Haldeman, the American Minister at Siam, has steadily refused to grant a license to any American liquor-sellers in that country.

A young Christian Chinaman, who is earning $25 a month in the island of Tahiti, devotes $20 of it to the purchase of tracts and leaflets for distribution among his countrymen.

Christian women in Paris have undertaken the novel mission of going to the washing-boats on the Seine, and singing, reading and talking to the laundresses while busy at their work.

Evangelical religion has received a severe blow in St. Petersburg. Col. Paschkoff and Count Korff have been exiled because they would not sign a protocol not to hold prayer-meetings nor Bible-readings.

Wah Sin Lee, a Chinaman, who has saved over $15,000 in the laundry business, has applied for admission at the Cornell University. He said that he had been converted to Christianity, and that he intends to go out as a missionary to China.

The Sunday-school work was begun in Schleswig-Holstein, the Danish province of Germany, by an evangelist named Gustav Elof, who is still in the work. It has spread until there are now in the province 3,000 schools, 30,000 teachers and 300,000 scholars.

The whole number of Congregational churches in this country, according to the Year Book for 1884, is 4,016; the number of ministers, 3,796; and of church members, 399,246. There was a net gain of 78 churches and 8,627 members during the past year.

A striking testimony to the power of evangelical truth was given lately by the authorities at the Vatican, in an offer being made through a private agent (who was to get £2,000 for his share in the transaction) to purchase the newly-built Waldensian church in Rome for the sum of £40,000.

The statistics of the Churches represented in the Belfast Council, as gathered by the Rev. Dr. Matthews, are (approximately) as follows: 1,561 mission stations, 21,251 ministers on the roll, 10,580 ministers in service, 101,180 elders, 58,610 deacons, 2,173 licentiates, 6,750,560 communicants, 8,578, 795 adherents, 21,657 Sunday-schools, 25,823 Bible-classes 2,734 Sunday-school teachers, and an attendance of 1,645,177 at Sunday-schools.

We read of a wonderful awakening in Russia as to the value and importance of the Scriptures. Members of the Greek Church are eager and anxious to receive copies of the Bible, and the interest has even reached the Jews. A sect called Biblical Jews has arisen, which renounces the Talmud, and is diligently studying the Old Testament. They are leaving the traditions of the elders and looking into the pure Word of God.

The discovery is announced of an ancient Egyptian necropolis, containing not less than five or six thousand mummies. The cemetery belongs to the Greek period, and is on the right bank of the Nile, about one hundred and thirty miles below Thebes. Here, for ages, the dead have remained undisturbed—a repose which is now likely to be broken. Probably the chief value of the discovery is to be found in the reclamation of valuable parchments, perhaps of Greek poets or history.

An Almanac in Spanish, for the year 1884, issued by the missionaries of the American Board at Guadalajara, gives the following as the present result of Protestant missions in Mexico, so far as results can be tabulated: Native ordained missionaries, 40; foreign missionaries (including wives), 69; missionaries of Women's Boards, 19; congregations, 264; members, 13,096; adherents, 27,300; Sunday-school scholars, 4,654; day schools, 82; pupils, 3,086; churches, 45; estimated value of church property, $462,850; periodicals, 12; pages of church literature published in 1882, 3,570,445; theological seminaries, 5; students, 36.

At an open-air demonstration held in Victoria Park, London, on behalf of temperance, the following resolution was passed: "That, as the sale of intoxicating liquors on the Lord's day is productive of a large amount of drunkenness, misery, pauperism, and crime; as in other portions of this kingdom and empire great advantage has followed upon its prohibition, and as the working classes have pronounced in overwhelming majorities in favor of Sunday closing, and large numbers of other householders have concurred with them, this meeting expresses its deep regret that such sale should still be permitted by law in England, and authorizes the chairman to sign on its behalf a petition to Parliament, praying for its immediate abolition."

BOOK DEPARTMENT, Etc.

PUBLIC DISCUSSION of the Issues between the Reorganized Church of Jesus Christ of Latter Day Saints and The Church of Christ (Disciples) held in Kirtland, Ohio, beginning February 12th and closing March 8th, 1884, between E. L. Kelley of The R. C. of J. C. of Latter Day Saints, and Clark Braden of The Church of Christ. Pages 400. Cloth, $2.00; paper, $1.25. Clark Braden, 913 Pine Street, St. Louis, Mo.

The title of this book covers appropriately the nature of its contents. The debaters on both sides were representative men. The subjects discussed are among the live questions of the day. The reader of this book will get well informed of the pretentious nature of Mormonism, the defiling monstrosity that is seeking to overspread our land and which has been held up to the light of day on the Ithuriel spear of Mr. Braden. The book should be in the hands of every pastor and of every Christian and every citizen of the United States.

OUR BUSINESS BOYS (what eighty-three business men say). By Rev. F. E. Clark. D. Lothrop & Company, Boston. Spinney & Perkins, 7 Bible House, New York. Price, 60 cents.

"Secrets of Success," "Rocks of Danger," and "The Little Virtues," are the three prime topics of this volume. The writer has incorporated the views of eighty-three eminent business men on these; and thus a compend of wisdom gathered from the experience of many is here presented to the youthful reader to guide, warn and instruct, as he starts on the voyage of life. It is indeed a casket of gems for business boys.

HELPFUL LITERATURE IN OUR EXCHANGES.

Space will permit us to only name the articles in the various magazines on our table, which will be of special interest to our readers.

In THE METHODIST QUARTERLY REVIEW, JULY, 1884. The Higher Criticism of the Pentateuch (First Article), by *Rev. Milton S. Ferry, S. T. D.*, N. Y. The Regeneration and Glorification of the Body, by *Rev. J. C. Jackson*, Chillicothe, Ohio. Authorship of Ecclesiastes. by *Rev. W. W. Davies, Ph.D.*, Delaware, Ohio. Some Aspects of the Epistle to the Romans, by *Editor.*

LIPPINCOTT'S MAGAZINE, JULY, 1884: Three Months in Chili, by *James S. Whitman.* Life in a Russian Province, No. 1, by *Sarah M. S. Pereira.* Healthy Homes, No. 6, by *Felix L. Oswald.* Gladstone in Private Life, by *L. S. H. August*, 1884: A Word From a Woman Against Female Suffrage, by *E. A. Bloodgood.* Life in a Russian Province, No. 2, by *Sarah M. S. Pereira. September*, 1884: The American of the Future, by *Edward C. Bruce.* A Summer Trip to Alaska, by *James A. Harrison.*

THE CENTURY MAGAZINE, SEPTEMBER, 1884. The New Astronomy: Spots on the Sun, No. 1, by *S. P. Langley.* The Foreign Elements in our Population, by *Joseph Edgar Chamberlin.* The Late Dr. Dorner and the "New Theology," by *Newman Smyth.* The Clergy and Political Reform, by *Wm. J. R. Taylor, D.D.*

MAGAZINE OF AMERICAN HISTORY, AUGUST, 1884. Did the Romans Colonize America? I., by *M. V. Moore.* Historic Homes, Sunnyside, etc., Washington Irving, by *Henry W. Hulbert.*

CASSELL'S FAMILY MAGAZINE, SEPTEMBER, 1884. The Newspapers of the World, by *C. F. Gordon Cumming.* An Invalid's Eating and Drinking, by *A Family Doctor.* The Gatherer—Recent Inventions.

CHRISTIAN THOUGHT, JULY, AUGUST, 1884. Counter-Currents in the Thought and Speculation of the Time, by *J. H. Rylance, D.D.* Some Recent Criticisms of Theistic Belief, by *Francis L. Patton, D.D., LL.D.* An Unbeliever's Description of Christianity, by late *Lord O'Neill.* Vedantism. A Popular Statement of Hindu Pantheism, by *T. J. Scott, D.D.*

THE POPULAR SCIENCE MONTHLY, SEPTEMBER, 1884. Where and How we Remember, by *M. Allen Starr, M.D.* National Health and Work, by *Sir James Paget, F.R.S.* The Morality of Happiness, by *Thomas Foster.* The Problem of Population, by *Charles Morris.*

THE QUARTERLY REVIEW of the Methodist Episcopal Church South, July, 1884. Truth of Christianity: Experimental Argument, by *W. Tucker, D.D.* Mormonism: What is it? What will you do with it? *Rev. J. W. Scott.* Theological Method, by *Prof. J. J. Tigert, S.T.B.* The Incarnation of Christ, by *Rev. J. O. Moss.* Paradox, *The Editor.*

FRANK LESLIE'S ILLUSTRATED SUNDAY MAGAZINE, SEPTEMBER, 1884. Religious Associations of Edinburgh. Esther, the Mediatrix, by *T. De Witt Talmage, D.D.* The Kingdom of Roumania. Results of the Crusades. *W. W. De Hart, S.T.B.* Wall Street Defalcations, *T. De Witt Talmage, D.D.* Children of All Nations—their Homes, their Schoolrooms, their Playgrounds. IX. Japan.